AMERICAN ECCLESIASTICAL REVIEW.

VOL. VI.—JUNE, 1892.—NO. 6.

A PAGE FROM THE THEOLOGY OF THE CATACOMBS.

THE history of the first three christian centuries w alway possess an absorbing interest for students, not only because of the number and magnitude of the questions involved, but because of the very scarcity of historical materials. This adds a zest to the task of research, and leaves a wide field for the play of imagination and conjecture. For information we naturally turn to the christian literature of the period. But that was never very extensive, and the greater part of it did not survive the immediate circumstances which brought it forth. If it were not for Eusebius, that christian Varro and "curiositatum omnium explorator," we should be quite in the dark as to the early polity, teachings and struggles of the christian Church. Not to speak of the fragile material, papyrus or parchment, to which the early ecclesiastical writers committed their works, the closing persecutions of the third century,[1] the neglect of the immediately succeeding ages, the altered tastes and needs of churchmen, brought about the disap-

1 For the causes of the dispersion of the early Christian libraries see De Rossi, *De origine, historia, indicibus bibliothecae sedis apostolicae*, the preface to *Codices Palatini*, Vol. I. Rome, 1886. cf. Ruinart, *Acta Martyrum sincera* (ed. Ratisbon, 1859,) praef. gen. § 1, no. 4.

What Prudentius (Hymnus de SS. Martyribus Emetherio et Chelidonio) says of the Acts of the Martyrs may be applied to a large share of the early Christian literature.

O vetustatis silentis obsoleta obliyio!
Invidentur ista nobis, fama et ipsa extinguitur,
Chartulas blasphemus olim nam satelles abstulit.
Ne tenacibus libellis erudita saecula
Ordinem, tempus modumque passionis proditum
Dulcibus linguis per aures posterorum spargerent.

pearance of countless precious documents. With the renaissance of historical studies and the improved methods of our age these have become such great *desiderata* that every new discovery awakens the keenest interest. From time to time some Vatican palimpsest or Capitular Archives of Northern Italy disclose a rare document of those primitive ages, some solitary monastery of the Orient yields up the original text or a version of a well-known, long-lost work, some familiar pages of extant patristic writings are recognized to be of the remotest christian ages, some obscure passages of our ancient documents are illumined by a happy ray of exegesis, or a delicate operation of criticism.[1]

But these are accidental and disjointed revelations, rare and fragmentary finds, where we look for a richer mine. Long since, the students of early church history became aware that those richer sources of information are to be found in the study of the primitive ecclesiastical institutions, the life, manners, customs, thoughts and hopes of our fathers in the faith, such as their remaining monuments reveal them to us. The written remains of early Christianity are not so obscure to an honest, unprejudiced reader, but fear and passion have begotten a numerous brood of conflicting interpretations. Time was, too, when their integrity was at the mercy of every ignorant or malicious transcriber. The monuments, on the other hand, are comparatively numerous, they speak for themselves, they betray at once any violation of their original form, they are scattered over the christian world, belong to all classes of society and to every epoch of christian development. They are the rich *detritus* left by the broad current of human life as it sweeps down the ages, the undying echoes, the indelible images of the past. It is not that brass and stone and clay may not perpetuate pompous lies and exaggerations,—witness the results of Assyrian and Egyptian research,—but such public unblushing mendacity is rare, and then, our suspicions are naturally aroused where kings and states are the recorders of their own glorious deeds, or when we may justly suspect a substratum of selfish motives. It is quite otherwise with that multitude of unobtrusive monuments in which the every-day life of

1 Besides the treasures contained in the *Nova Collectio Patrum* of Cardinal Mai, and the *Spicilegium Solesmense*, *Analecta Sacra* and *Analecta Novissima* of Cardinal Pitra, the Philosophoumena, and the Paschal Letters of St. Athanasius, we may recall the modern discoveries of the entire text of the Epistle of Barnabas and the Epistle of St. Clement to the Corinthians, the Doctrine of the Twelve Apostles, the Canons of Hippolytus, and the fourth book of his commentary on Daniel, the Apology of Aristides, and several other valuable texts.

a people or an age has crystallized. It were monstrous to suppose in their unsuspecting authors a pre-concerted design to deceive the after-comers on the scene of life. Their number, their minuteness, their mutual support and illumination, their happy concord with the written remains, their very simplicity and unpretentious form, their slow accumulation through all the changes of empire, philosophy, and society, are so many guarantees of their veracity,—in a word, they form a compact, indestructible mass of evidence,

> Quod non imber edax nec aquilo impotens
> Possit diruere, aut innumerabilis
> Annorum series et fuga temporum.

I.

The theological value of the ancient monuments was never unknown to our Christian writers. St. Clement of Rome points to the pillar of salt into which Lot's wife was turned, as an example of the results of disobedience. The "Pastor" of Hermas, that earliest manual of moral theology, allegorizes its teachings in the history of the building of a tower. St. Justin refers to a statue of Simon Magus at Rome. The Roman priest Gaius at the end of the second century points to the glorious sepulchres of the Apostles at Rome as proofs of their sojourn and death in the Eternal City. Tertullian refers to the *very chairs* of the Apostles yet preserved in his time, as visible proofs that the apostolic continuity of succession and doctrine still existed. St. Optatus of Mileve appeals to the Chair of Peter at Rome, to which no heretic could have access, Eusebius to that of St. James at Jerusalem, as a sign of the apostolic origin of the see, to the tombs of the two Johns at Ephesus in discussing the canonicity of the Apocalypse, and to the statues of the Haemorrhoissa at Paneas as a proof of the miracles of Christ.[1]

Theologians of the middle ages were not entirely ignorant of the christian monuments, nor of the light they shed upon many points in theology,—the sufferings of the martyrs, the virtues of the saints, the antiquity and origin of the christian religion. But they were not catalogued in those days, and students could not obtain more than a hazy notion of their number and importance. Metaphysical prob-

1 Ep. S. Clem. ad Cor. c. XI; Pastor Hermae ap. Funk. Patres Apostolici, vol. I.; S. Justin Apol. I. 26; Euseb. II. 25, VII. 19, III. 39, VII. 18. Tertullian de Praesc. 36. S. Optatus ad Parmenianum II. 4. cf. Piper, Einleitung in die monumentale Theologie. Gotha 1867.

lems occupied the human mind, and theology, like all other sciences, is governed by the law of demand and supply. In the schools of Christendom the authority of the Church, supreme and intact, supplied in great measure the place of positive theology, and in an age of faith the purely critical faculties had not reached that fullness of growth, necessary to guard against fraud and ignorance. With all that, the christian monuments received considerable attention. The martyrologies and the histories of the translations of saints are full of interesting details concerning them. The *Liber Pontificalis* notes with tender reverence the vicissitudes of the Roman churches, above all, the fortunes of the Basilica of St. Peter, the enlargements, the conflagrations, the restorations, the gifts, the great ceremonies. In the lives of the earlier Popes it commends their pious solicitude for the catacombs, the ancient monasteries, the church-plate and the like. Then the *Itineraria* to Rome and the Orient, those guides for pilgrims, which have served in De Rossi's hands to reconstruct the christian Rome of the fifth to the ninth centuries, kept alive the veneration of the holy places and objects connected with the christian faith. The annals of the Middle Ages quote not infrequently the monuments, inscriptions and epitaphs, *e. g.* Flodoard of Rheims, Landulf of Milan, Hugh of Fleury, Ordericus Vitalis, Otto of Freisingen. Finally we possess two extensive descriptions of the Lateran and the Vatican basilicas, written in the twelfth century, by two canons of these respective churches, as well as the numerous references to Christian monuments in the famous Golden Legend of Jacobus a Voragine.[1]

The passionate devotion of the humanists to the relics of pagan culture contrasted strangely with the neglect of the christian monuments during the fifteenth century. Yet there were not wanting theologians who recognized their value and cultivated their study. Petrarch (Ep. XXV. 12) expresses his admiration for Rome, the city of the martyrs, and recalls in his description of it the sepulchres of the saints, and the holy places where ancient tradition had localized the memories of St. Peter, St. Paul, St. John and others. The learned Camaldulese Ambrogio Traversari had an eye for christian

1 Liber Pontificalis (ed. Duchesne) 2 vols. Paris, 1886-91. Similar material is to be found in the Liber Pontificalis of Ravenna, as well as in that of Naples. On the Itineraria cf. De Rossi, *Roma Sotterranea*, I. 128-157. *Mirabilia Urbis Romae*, ed. Montfaucon in his Diarium Italicum, *Graphia aurea urbis Romae*, ed. Ozanam in Documents inédits, etc. Johannes Diaconus, Liber de ecclesia Lateran. ed. Mabiller in Museum Italicum, Petri Mallii Liber de basilica S. Petri in Vaticano, Acta SS. June. t. VII. Legenda Aurea, (ed. Graesse) Dresden, 1846, 8°. French translation by Brunet, 2 vols. 12°. 1843.

antiquities, and his correspondence shows us with what joy he welcomed the occasional discoveries of the time. His contemporary, Flavio Biondo, showed still more affection for the study of the monumental remains of the early christian ages. In his *Roma Instaurata*, published about 1447, he mentions with enthusiasm the graves of the Apostles and the martyrs, describes the various churches of the city, their treasures, ornaments and the like. Finally Maffeo Vegio, (†1457) a canon of St. Peters, in whom the humanist and the theologian met, has left us a curious work on the Vatican Basilica. It is of very great value, for the sad destruction of the ancient monuments of that church had already begun, and much of our knowledge concerning them is now to be found only in the pages of Maffeo.[1]

In modern times Cardinal Baronius (†1607) was the first to recognize the proper place and value of the christian monuments. In his Annals he cites frequently and with evident pleasure the remains of christian antiquity, whenever he comes across them,—coins, epitaphs, frescoes, and sculptures. In his edition of the Roman Martyrology he makes frequent use of the ancient Roman churches and the souvenirs of the martyrs contained in them. It is to him that we owe the restoration to its mediaeval beauty of the ancient basilica of SS. Nereus and Achilleus (his titular church) so intimately connected with the history of St. Peter.[2]

With Baronius a new epoch was ushered in. Since then the christian monuments have been ardently sought out and studied in every European land. In France the immortal names of Mabillon, Ruinart, Montfaucon, Tillemont, Fleury, head the list of the *cultores* of christian antiquities, in England we have the monumental work of Bingham,[3] in Italy Bosio, Muratori, Mamachi and Bianchini, in Belgium the indefatigable school of the Bollandists.

It has been reserved for our own age to recognize more fully than any other the priceless worth of these remains of the past. Every-

1 Mafeus Vegius, *De rebus antiquis memorabilibus basilicae S. Petri*, ed. Janning, Acta SS. June. t. VII. 61-85. He complains bitterly that "tot ex iis quae ad basilicam pertinebant deperierunt, ut dolendum sit quantum vel negligentia vel malignitas hominum omnia consumat."

2 It is usually identified with the *titulus Fasciolæ* of the Vth century, the church erected on the spot where the bandage is said to have fallen from the bruised leg of the Apostle St. Peter on the occasion of his attempted flight from Rome. See Armellini, *Le chiese di Roma dal secolo* IV al XIX, p. 591-4, and Lipsius, *Die Apocryphen Apostellegenden*.

3 *Origines sive antiquitates ecclesiasticae*. Halae, 1723, 11 vols. 4o. The chief archaeological works of this period are collected by De Smedt in his valuable *Introductio critica ad hist. ecclesiasticam*. Ghent, 1876. pp. 384-90.

where they are collected with extreme care, classified and edited with great precision, studied with passionate devotion.[1]

The christian life of the first three centuries is becoming more clearly outlined, its frame-work begins to loom out better amid the surrounding gloom, and we may begin to hope for him who is appointed to vivify these dead materials, for the christian Gibbon on whose pictured pages our descendents will read with ever-increasing interest the sublime tale of the birth, growth and triumph of Christianity.

II.

We have already noticed in the pages of THE REVIEW the labors of one of the most active investigators in the field of monumental theology.[2]

During the past year he has been busied with certain discoveries of great importance made in the catacomb of Saints Peter and Marcellinus.[3]

This venerable necropolis was well known to Bosio, and had been frequently visited by him, in particular the three *cubicula* which have since proved so rich a mine, and are numbered 52, 53 and 54 on the plan of the catacomb. Bosio had even taken copies of the frescoes in the first of these chambers and of some in the second—he looked on the frescoes of the third as in too hopeless a condition to repay his trouble. After a lapse of over two hundred and fifty years they have been brought to light in spite of the almost insurmountable difficulties of the task. In the first of these chambers (52) large sections of the stucco had fallen off, and the remaining part was so stained that only a practised eye could detect the origi-

1 The early Christian inscriptions, for example, have been the object of the most careful research in our generation. De Rossi, *Inscriptiones Christianae Urbis Romae VII saeculo antiquiores*, fol. vol. I. Romae, 1857, vol. II, pars. I, 1889. Le Blant, *Inscriptions Chretiennes de la Gaule anterieures au VIII siecle*, Paris, 1856-65, 2 vols. Hubner, *Inscriptiones Hispaniae Christianae*, Berlin, 1871. *Inscriptiones Britanniae Christianae*, ibid. 1876. Kraus, *Die altchristlichen Inschriften des Rheinlandes*, Freiburg, 1890–92, see Zaccario, *De veterum christianorum inscriptionum usu in rebus theologicis*, 1761, and De Smedt, op. cit. pp. 391-398.

2 A Disciple of De Rossi, American Ecclesiastical Review, July, 1891.

3 This cemetery is on the Via Labicana at the third milestone from Rome, in the direction of Valmontone, near the Torre Piguatara or mausoleum of St. Helen. Excavations were begun there in 1881. A little beyond are the interesting cemeteries of the Four Crowned Brothers (Quattro Coronati) and of S. Zotico, Stevenson, *Il cimitero di Zotico*; Modena, 1876. The bodies of SS. Peter and Marcellinus were abstracted from their original resting place in 827, by an agent of Einhard, the famous chancellor of Charlemagne, and translated to his new monastery of Seligenstadt in Thuringia. Cf. Translatio SS. Petri et Marcellini, Acta SS. Jun. I, 181-206, and Walafrid's prologue to Einhard's *Vita Caroli Magni* in Jaffé *Bibl.* Rer. Germanicarum, IV, 496-7.

nal drawings. In the last (54) the stucco was yet intact but so disfigured with black and grayish spots that only a few faint traces of of the original coloring and framework of the composition could be seen. With characteristic pertinacity Dr. Wilpert has at last deciphered every detail of the complicated groups that the pencil of the ancient christian artist once delineated. It is the history of this triumph and the exposition of its practical results that lie before us in the neat quarto entitled "A Cycle of Christological Frescoes."[1]

During a chance visit to the catacomb he happened to hold at a favorable distance and sideways the little *cerino* or wax taper, so familiar to visitors to the catacombs. In this moment he caught a faint glimpse of the outlines of a figure in the ceiling. On closer examination it was seen that, as the artist drew the outlines, his pencil had crushed through the thin glazed surface of the fresh stucco, and, when the color was laid on, the brush mixed it with the outer and softer coat of plaster. It was owing to this odd circumstance and to the fact that the stucco sheeting of the roof has remained intact that Wilpert was able to follow throughout the indentures of the artist's pencil, and thus restore the entire original design, in spite of the blotches with which the ceiling was covered. In the neighboring chambers the mortar was harder when the artist began to work, hence his pencil made no furrows, and the color can yet be wiped off with the finger where it has been laid on thickly.

The familiar figure of one of the Magi was the first thus rescued. Soon a second was laid bare, and in the middle space the Madonna and Child. The Magi wore the usual Oriental dress, a close-fitting tunic bound with a girdle, the Phrygian cap and shoes. In their hands they held large oval plates, symbolical of their gifts. Next, above the entry of the chamber, a group of the Annunciation was revealed. A female figure clothed in an ample flowing tunic is seated in a chair. In front of her stands a man, dressed in pallium and tunic. The latter garment is held up gracefully by his left, while the right hand is raised as though he were about to speak.[2]

1 *Ein Cyclus Christologischer Gemälde aus der Katakombe der heiligen Petrus und Marcellinus, zum erstenmal herausgegeben und erläutert von Joseph Wilpert*, pp. VI, 52, and nine plates. Freiburg in Breisgau, Herder, 1891.

2 The discovery of this group may be said to end whatever doubts, if any, remained concerning the famous Annunciation in St. Priscilla. The attitude, figures and grouping are exactly similar. The group in St. Priscilla belongs to the earlier half of the second century, and ranks therefore among the most ancient and venerable paintings of the Blessed Virgin executed at the expense of the Acilii Glabriones, one of the noblest of Roman families. See Liell, *Darstellungen der allerseligsten Jungfrau auf den Kunstdenkmälern der Katakomben.* Freiburg, 1887, pp. 210-11, and De Rossi, *Bulletino de archeologia christiana*, 1889, pp. 15-66.

The presence of two figures of the Madonna in the same ceiling suggested at once the idea of a connected series of groups. In point of fact, another group of the Magi was soon laid bare on the other side of the ceiling. This time the traditional three were visible, two standing, a third in a kneeling posture, while all three point with outstretched right hand towards a star. This is not the only example of the Messianic star in the catacombs. It can be seen in the famous fresco of the Madonna and the Prophet Isaiah in the cemetery of Priscilla, and elsewhere. But it is the first example in which the rays are so numbered and disposed as to form the monogram of Christ after the pre-Constantinian type, this being an intertwining of the initial letters I and X.[1] It is evident that the words of the sacred text inspired the artist, for a lively joy is visible on the features, and in the attitude of the Wise Men, who seem in great haste to reach the limit of their holy pilgrimage.[2]

In due order our indefatigable searcher discovered the remaining members of the series. By slow and tedious tracing of the pencil-strokes he made out in the following (fourth) compartment the figure of a man whose hand rested on the head of a child. At this period the Papal Commission for the promotion of christian archæology came to his aid, the chamber was cleared of the accumulated rubbish, and he could work standing, instead of, as heretofore, in a kneeling or reclining posture. Some of the blotches were removed by careful washing, and it was finally seen that the compartment contained a group of the Baptism in the Jordan. The Baptist, clothed in a garment of skins, stands on the river bank, his right foot resting on a stone at the water's edge. He leans forward, and his right hand rests on the head of Jesus. The latter is represented as a naked youth, his hands outstretched as in prayer, while the Holy Ghost hovers over him in the shape of a dove. Many readers will at once recall the glorious masterpiece of Carlo Maratta in Santa Maria degli Angeli, and reflect how little the great canons of christian art have changed in fifteen hundred years. The scene of the Baptism is occasionally met with on the christian sculptures, but rarely in the frescoes. This is the oldest example known, and

1 Cf. *Bulletino* di archeologia christiana. 1884-85. p 67. n. 1.

2 "Secundum Incarnationis mysterium Christus est stella. Orietur enim stella ex Jacob et exurget homo ex Israel. . . . Ipse est stella splendida et matutina ; sua igitur luce ipse luce se signat." (S. Ambros. in Lucam. Lib. II. c. 2.)

"Vidimus hunc aiunt puerum per sidera ferri
Et super antiquos signorum ardescere tractus."
(Prudentius, *Apoth.* V. 813-14.)

remarkable for the attitude of Christ as an Orans (cf. Luke iii, 21), the only scene in the catacombs wherein He is thus represented.

In the circular space left free by these four groups appeared a most interesting scene, the Judgment of the Soul by Christ. Our Lord is seated on a throne, His left hand grasps a roll, the right is outstretched as if He were about to speak. At His feet is a large *scrinium* or box filled with scrolls, on either side are seated four figures of saints, clothed like Christ in the *tunica laticlava*, with pallium and sandals. They look towards the beholders, and appear to make gestures of assent. There can be no doubt that we have here the Divine Judge among His assessor saints, "Judicantes duodecim tribus Israel."[1] The corners of the ceiling were utilized by the artist for four figures of the Good Shepherd and Orantes, which alternate. The latter are clothed in the long, broad-sleeved tunic and ample pallium which constitute in the third century the usual dress of Christ and the saints.[2]

The Good Shepherd is clothed in the *tunica exomis*, a short close-fitting garment that leaves the right arm and side free. In His left He holds the pastoral pipe, while with the right He grasps at His neck the legs of the lost sheep that reposes on His shoulders.

The same chamber contains other interesting frescoes on the walls. Above, to the right, is the healing of the woman troubled with an issue of blood (Matt. iv, 20. Mark v, 25. Luke viii, 43). She is kneeling, dressed in tunic and pallium, with a veil drawn over her head. With both hands she clasps the edge of His mantle while she looks imploringly up to the Divine Physician. Christ is clad in the long loose tunic and pallium, on which the artist has painted the letter I. (*Ιησοῦς*).[3]

1 I append the remarkable words of the contemporary bishop St. Denis, of Alexandria, "But these same martyrs *who are now sitting with Christ*, and are the sharers in His Kingdom and the *partners in His judgment*, etc. Euseb. H. E. VI. 42.

2 Hitherto only one example of an Orans in tunic and pallium was known. It exists in the *Cripta della Madonna*, in the same cemetery. Dr. Wilpert, who is the first to publish it, says that "the figure of the Orans is designed with great skill, the features are noble and expressive, the garments fall in thick and elegant folds about the body, without hiding the contour. It sweeps lightly and gracefully upward, as though borne on the clouds of heaven, and is very clearly from the same hand as the works we have been describing." Op. cit. p. 6. (plate VI. 7.)

3 This group has a special interest for the students of Christian iconography. Eusebius (H. E. VII, 18.) relates that the Haemorrhoissa was said to have erected a group at Paneas in Palestine representing the miracle of her healing, in which group she appeared *ἐπὶ γόνυ κεκλιμένον καὶ τεταμέναις ταῖς χερσὶν, ἱκετευούσῃ ἑοικός*. The group existed in the time of Eusebius who saw it, and believed the traditions regarding it, giving as his reason that he had seen portraits (pictas imagines) of Peter and Paul and of Christ himself dating from those ancient times. This story of Eusebius

As usual He wears sandals, and not shoes. Beneath, in the same field, is the healing of the man sick of the palsy. (Matt. i, 40-42.) Christ appears in profile, stretching His hand toward the object of His mercy, who is seen joyfully bearing off his bed and its furniture. To the left, above, is the healing of the man born blind. Christ stands, and rests His left foot on a stone as He bends over to touch the eyes of the blind man. The latter kneels on one knee, with hands outstretched after the christian form of prayer. Beneath is Christ with the Samaritan woman. Our Lord, as the sacred text states (John iv, 6). is seated by the well of Jacob, and addresses the woman with uplifted hand. She stands opposite, a somewhat vulgar and unwieldy figure, holding in her hands the bucket and rope. The figure of Christ is extremely graceful both in dress and attitude. This group is very seldom seen in the monuments of early christian art. Garrucci has collected seven reliefs and two frescoes.

When this rare collection of christian frescoes had been successfully recovered and their meaning deciphered, correct photographs of them were taken. They are appended in the plates of Dr. Wilpert's work. But the wear and tear of so many centuries made it desirable to attempt a restoration of the series for those who cannot study the originals *in situ*. Every one will be grateful to the author for the excellent outline drawings in which he has reproduced the entire collection. They were executed in presence of the originals to which they adhere faithfully, as to features, dress and attitude. In doubtful places he was guided by the remaining works of the same artist in the neighboring *cubicula* and by similar subjects in the *Cripta della Madonna* in the cemetery of Saint Priscilla.

III.

Who executed this remarkable series of frescoes, and to what period in the history of the catacombs do they belong? We shall never know what Giotto or Cimabue set us these first noble lessons of christian art; just as we are condemned to ignore on earth the names and fate of the immortal architects of the gothic minsters, or

has been doubted, but the discovery of our fresco, exactly similar in the attitudes, to the group of Eusebius, and dating most probably from the earliest half of the third century, adds much weight to his story. (cf. Euseb. l. c. ed. Reading, 1720. Notae variorum, p. 343, and Piper op. cit. p. 164.) The silence of St. Justin cannot be urged, since in his Apologies he does not pretend to exhaust the evidence of the miracles of Christ, nor that of Origen since we have but fragments of his writings, nor of St. Irenaeus and Tertullian, since they probably never visited the spot. Cf. Garrucci, Storia dell' arte christiana. I. 405-6.

those illuminators whose skilful fingers lit up so splendidly the massive folios of our ancient church song. But whoever he was, his touch was quick and sure, his figures are nearly all correctly drawn, the attitudes are suited to the circumstances, and the draperies are managed with great taste and dignity. There is nothing stiff nor stilted about the composition, nothing that reminds us of the fourth century when the bold creative art of an earlier day had become fettered by the iron rules of an unimaginative formalism. The subject matter of the frescoes also leads us back to an earlier date than the peace of the Church. The pre-Constantinian monogrammic form of the star is in itself a sufficient motive for assigning the third century as the latest date, the *terminus ad quem* for this admirable series of frescoes. On the other hand the architectural surroundings, the fulness and richness of the symbolism, the abundance of the decoration, bespeak a certain development of wealth and taste among the Christians, as well as a period of comparative peace, conditions which suit better the third century than the preceding one. The paintings may therefore belong to the period from the accession of Alexander Severus to the death of Philip Arabs (222-249),[1] or to that which extends from Gallienus to the beginning of the persecution of Diocletian (260-303). With a nicer precision Dr. Wilpert fixes the middle of the third century as the date of their execution. By his accurate training, his intimate acquaintance with the Christian monuments, his long years of residence at Rome, and the proofs already given to a special insight into things archæological, he is well qualified to utter such a judgment, and we may safely accept it in the absence of further light.

1 cf. Paul Allard, *Histoire des Persecutions*, vol. ii. p. iv. "C'est l'époque ou la propriété ecclésiastique se fonde, ou les catacombes romaines se creusent et se décorent, grâce aux ressources d'une communauté nombreuse et déjà puissante; malgré l'extrême réserve des chrétiens de cette époque qui confiaient rarement a la pierre leurs émotions intimes ou les événements de leur histoire, plus d'une épitaphe éveillent ou satisfont par un nom, par un titre, par une image discrète notre désir de savoir. L'architecture et la décoration d'une catacombe avec leurs phases diverses, si clairement distinguées aujourd'hui, raconteraient á elles seules les vicissitudes traversées par l'église. Ici, des galéries régulières d'élegantes chapelles, construites dans un intervalle de paix: le pinceau d'artistes théologiens les a couvertes de symboles médités à loisir dont l'enchainement forme parfois comme une prédication muette, et un cours de doctrine; on sait que le peintre et le penseur n'ont pas craint d'être troublés par une irruption de l'ennemi, et d'entendre resoudre sous les voûtes prochaines le pas des soldats traquant les chrétiens. Puis tout se brouille; le plan régulier est interrompu, la belle ordonnance des traveaux parait abandonnée, aux galéries droites succédent les labyrinthes, les issues tortueuses, les escaliers dérobés; la persécution menace ou sévit, et les fidèles se préparent les moyens de lui échapper. Le contre coup des révolutions se fait sentir jusque dans ces soutterrains, qui nous en ont gardé après seize siècles l'empreinte encore reconnaissable."

IV.

Whoever be the author, whatever the date of these compositions, it is clear that they have a more than ordinary significance. The place chosen for their exposition, their number and symmetric grouping suggest that they were meant to convey certain lessons to the visitors of these *cubicula*, *i. e.* to the body of the faithful. If our fathers in the faith had left us any little manual such as the Painter's Book of Mount Athos, or the Climax Manuscript of the Vatican, we would be able to spell out with more ease and certainty the numerous symbolic compositions of the early christian painters and sculptors. As it is, these "shapes of shut significance" give occasionally no little trouble to the honest and careful student. He may, indeed, draw upon his imagination, but to do so successfully requires a thorough knowledge of all the christian monuments, the written authorities, and the relative literature, as well as a temperate mind and habits of correct thought. Not a few who ventured to interpret the christian symbolical compositions with no greater intellectual preparation than curiosity and a vigorous fancy, have built the monuments to their own folly. The symbolism of the primitive Church belongs properly to the province of the intellect, not to that of the imagination. It rests on simple, solid, reasonable principles, quite like any other science. These are discovered, their number and definitions fixed by *the comparative study of all the monuments*, inscribed, graphic, and plastic, and by a further comparison with the christian literature of the early centuries. Naturally we do not exclude nor undervalue the use of classic antiquities, history and philology—they have rendered and render daily the most valuable services to christian archaeology, just as the social and literary history of the Middle Ages throws a flood of light on their monumental treasures.

One of these principles of christian archaeology may be thus enunciated: what the inscribed monuments—epitaphs, and inscriptions,—express in words, is expressed in symbols by the graphic,—frescoes, gilded glasses, *graffiti*,—and the plastic,—sculptures, coins, medals, lamps, and such like.[1]

Thus the famous epitaphs of Abercius of Hieropolis and Pectorius of Autun express in words the belief of the second and third

1 In a similar manner the well known christian epigraphist, M. Le Blant, of the Académie des Inscriptions, interprets the Acts of the Martyrs by the contemporary epitaphs of the Christians, *Manuel de l'Epigraphie Chrètienne*, Paris, 1869, pp. 1-14 cf. Northcote, Epitaphs of the Catacombs, London 1878, pp. 176-182.

centuries in the reality of the Body and Blood of Christ in the Blessed Sacrament. The same doctrine is symbolically depicted in the contemporary frescoes of the Sacrament-Chapels in the catacomb of Saint Callixtus. These two classes of monuments illustrate and complete one another. They help us to interpret all kindred monuments, they show us that within the same period the same teachings were prevalent in Rome, Gaul and Asia Minor, and thus that the early christian symbolism was not something peculiar to a single city, but the common property of the whole church.

Now, in the newly discovered frescoes of the catacomb of Saints Peter and Marcellinus we have acquired another valuable guide for the comparative study of the early christian monuments. These compositions betray a profound and connected reasoning expressed with lucid simplicity. The subjects are taken from the Gospel and executed throughout with a rare and remarkable fidelity to the details of the inspired narrative. No ordinary artist planned and executed these compositions. Some one fully and exactly instructed in the christian mysteries and possessing a profound veneration for the letter of the gospel story must have inspired the painter. Or was it the same person whose head planned and whose hand executed this garland of pious frescoes,—some former painter become a deacon or a priest, and possessed now of all the qualities requisite for such a work?[1]

V.

Over the entrance to the chamber we have been describing is the group of the Annunciation, for which the artist found his inspiration in the sacred text: "And the angel, being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women . . . . . Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus." (Luke i, 28-31.) In the two succeeding compartments the artist has evidently desired to convey the thought that Christ is the Light of the World. In the first we see the Magi rejoicing at the sight of the star, as though it were the moment of its reappearance, and in the

1 The heretical writer Hermogenes, about this time, was a painter—*pingit illicite et nubit assidue*—says Tertullian. Diognetus the teacher of Marcus Aurelius had been in early life a painter; it is not certain that he is not the Diogone to whom the *Epistola ad Diognetum* is addressed; Funk, *Patres App.* I. p. CII, Smith, Dictionary of Christian Biography, II, 163. We meet with a priest Dionysius who continued to exercise the profession of a physician; Marchi, *I monumenti delle arti cristiani primitive.* Rome 1844.

second they adore the new-born Babe and offer Him their symbolic gifts.[1]

St. John (i, 9) says of our Lord that He is "the true Light which enlighteneth every man that cometh into this world," and (xii, 46) Christ says of Himself: "I am come a light into the world that whosoever believeth in me may not remain in darkness." The aged Simeon (Luke ii, 32) calls Him "A light to the revelation of the Gentiles." St. Paul (II Cor. iv, 4, 6) speaks in the same strain of "The light of the gospel of the glory of Christ, who is the image of God," and tells us that God "hath shined in our hearts to give the light of the knowledge of the glory of God, which is in the face of Christ Jesus." And we cannot doubt that the sublime prophecy of Isaiah (lx, 1-6) esrounded in the artist's mind as he sketched the scene in which the Magi appeared: "Arise, be enlightened, O Jerusalem, for thy light is come and the glory of the Lord is upon thee . . . . . And the Gentiles shall walk in thy light, and kings in the brightness ot thy rising. . . . . The multitude of camels shall cover thee; the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, showing forth praise to the Lord." The literal fulfillment of this prophecy was familiar to every Christian. "And seeing the star they rejoiced with exceeding great joy. And entering into the house they found the child with Mary his mother, and falling down, they adored him; and opening their treasures, they offered him gold, frankincense and myrrh." (Matt. ii, 10-11.) To this, the first solemn recognition on the part of mankind, corresponds the painting in the fourth compartment of the ceiling—the Baptism in the Jordan—expressive of the first public recognition on the part of the Divine Father, "And behold, a voice from heaven saying: This is my beloved Son, in whom I am well pleased (Matt. iii, 17); hear ye Him." (*Ibid*, xvii, 3.)

The divinity of Jesus Christ is clearly enough accentuated in the paintings described, but the artist insists on placing before us those very proofs on which Christ Himself insisted—His miracles. "If I had not done among men the works that no other man hath done they would not have sin, but now they have both seen and hated me and my Father." (John xv, 24.) We see, therefore, on the walls four frescoes which show us how the powers of nature

1 The Scriptures do not mention the number of the Wise Men, but on christian monuments of the second century they are three, and such is the constant tradition. Once, in St. Domitilla, they are four; here, and on another occasion, they are two, but these exceptions are owing to the demands of symmetry or the want of space.

and the secrets of the heart were subject to Jesus. In the first three—the healing of the woman troubled with an issue of blood, the man sick with the palsy and the man born blind—it is their *faith in the Messias* which was the impelling motive. (Cf. Matt. ix, 22 ; Luke xviii, 42 ; Mark ii, 5.) The early Church recognized with one accord that faith in Jesus as the Messias was the first and absolute condition of salvation.[1]

This thought, so frequent in the primitive writings and in the christian epitaphs, is here fittingly expressed by the painter's art. The fourth wall fresco, the meeting between Jesus and the Samaritan woman, expresses likewise the belief in the Messias, since it was the immediate cause of her conversion : "Now of that city many of the Samaritans believed in Him for the word of the woman giving testimony, and many more believed in Him because of His own word. And they said to the woman: we now believe, not for thy saying, for we ourselves have heard Him and know that this is indeed the Saviour of the world." (John iv, 41-42.)

So far these ancient frescoes show us the sublime theandric Person of the Messias, born for the salvation of the world, of the Virgin Mary—the Light to those that sat in darkness and the shadow of death. (Luke i, 79.) But if the living are enlightened by faith, to which they are led by the miracles and prophecies, it is as yet but a darkling vision, *quasi per speculum et in enigmate.* The dead, on the other hand, live in the very effulgence of the Divine Light ; they are citizens of that celestial city "where night shall be no more, and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever. (Apoc. xxii, 5.) The same thought recurs frequently on the Christian epitaphs. "*O noble Maritima ! thou hast not quit the sweet light, since thou hast with thee the Fish* (*IXΘΥN*—Christ) *who dwelleth in regions utterly inaccessible to death.*" Christ is called the Light of the Dead, φῶς τὸ θανόντων, in the ancient epitaph of Pectorius. We read again that the soul of the deceased was rapt upward in the Light of the Lord, *cujus spiritus in luce Domini susceptus est.* The dwelling of the elect is called *Via Lucis* on an inscription in the basilica of St. Paul.[2]

1 Cf. Ep. S. Clem. ad Cor. c. 42, 59, 64. St. Ignat. ad Magn. c. 8. Ep. ad Diognetum, c. 9.

2 Bosio, *Roma Sotteranea*, p. 154. The Two Ways of Life and Death was a much beloved Christian allegory of the first and second centuries. a remnant, perhaps, of the ancient Jewish catechetical teaching of the proselytes. See Doctrina XII Apostolorum (ed. Funk), 1887.

An epitaph in the cemetery of Saint Cyriaca begins:

"Corpus humo, animam Christo, Petroni, dedisti
Nam justæ mentes foventur *luce celesti*." [1]

The Church herself prays daily that her children may enter into this celestial light: *Ipsis Domine et omnibus in Christo quiescentibus locum refrigerii, lucis, et pacis, et indulgeas deprecamur.* But before entering those *loca lucida*, the guerdon and sustaining hope of the Christian, he had to abide by the Judgment. Hence we see in the centrepiece of this composition the judgment of the soul by Christ. There can be no doubt that the soul in question is that of him whose mortal remains lay underneath, nor that the artist considered the result as anything but favorable, since we see the intercessor saints on either side. Their joyous attitude recalls the words of an epitaph found in the basilica of St. Lawrence: CUIQUE (CYRIACAE) PRO VITÆ SUÆ TESTIMONIUM SANCTI MARTYRES APUD DEUM ET (CHRISTUM) ERUNT ADVOCATI.[2]

But because the judgment is both severe and final the soul has recourse to the mercy of God, which the artist represents by the figure of the Good Shepherd in the oval interstices. The judge is appeased, the happy sentence is issued, and the defunct is now seen in the other ovals as an Orans praying for those left behind, that they, too, may experience the same indulgent judgment. We may well imagine that the prayer was substantially similar to that on the contemporary epitaph of Pectorius: "*O Lord and Saviour! satiate them now, I pray Thee, with the Fish* (Christ). *Grant my mother eternal rest, O, Thou Light of the Dead! Aschandius, dearly beloved father, mayst thou rest with my dear mother and sisters in the peace of the Lord, and be mindful of thy son Pectorius.*"

It is scarcely possible to parallel in the catacombs this series of frescoes. In a single *cubiculum* we have, embodied in the clearest symbolism, the divinity of Jesus Christ, His Incarnation, Birth and Baptism, the veneration of the Blessed Virgin, the Intercession and Communion of saints, the particular Judgment, and the Resurrection to life everlasting. When now we read the simple word FIDELIS on the slab that closes the grave of some unknown Christian of the earliest times, we know what hopes it expresses, what Credo it is equivalent to. They are no other than the hope

1 Le Blant, Inscr. Chrétiennes de la Gaule I, p. 229.
2 De Rossi, Bullettino di archeologia cristiana, 1864, p. 34.

and the faith publicly professed by that holy soul and ardent admirer of the martyrs—Pope Saint Damasus, in the epitaph on his sister Irene, a consecrated virgin.

"He who walked upon the treacherous floor of Ocean,
Who quickeneth in the furrow the mouldering germs of earth,
Who struck th' encircling cerements from Lazarus three days dead,
And gave him back to life and to his sister Mary,
The same—such is my firm belief—
Will raise Damasus from his dust unto life eternal." [1]

V.

The most useful pages of this monograph, are, without doubt, those in which the writer handles the delicate and much discussed question of the Orantes. By Orantes are generally understood those standing figures with hands uplifted in prayer, which are so frequent in the Catacombs. Scarcely a chapel in this subterraneous city is without one or more of them, and their very number makes it highly desirable to understand their significance. The older archaeologists of the school of Bosio were not of one mind in this matter. They saw in the Orantes a defunct occupant of the neighboring grave, or the Blessed Virgin, or the saints in general, or some particular saint. Macarius thought they were portraits of the holy women who had contributed to the establishment or decoration of the cemeteries. The modern archaeologists are scarcely more united than their predecessors. For them the Orans is by turns the Church, the Bride of the Good Shepherd, the Virgin Mary, the personification of Faith, the portrait of the defunct, the soul in purgatory, the soul in heaven. None of these conjectures rests upon a complete study of the monuments of the Orantes. Dr. Wilpert has performed this task with great care, and, as the result of his studies, we are in a condition for the first time, to form a fairly accurate notion of this much-beloved symbol. He begins by excluding all figures that represent well-known biblical subjects, such as Noah, Abraham, Isaac, Daniel, and the like, and defines the Orantes as "those praying figures which were executed over the graves when first opened." For the rest, it is indifferent where

1 "Qui gradiens pelagi fluctus compressit amaros,
Vivere qui præstat morientia semina terræ,
Solvere qui potuit Lazaro sua vincula mortis,
Post tenebras fratrem, post tertia lumina solis
Ad superos iterum Mariae donare sorori
Post cineres Damasum faciet quia surgere Credo."

they are found, whether on the ceiling or the walls, whether painted, sculptured or etched—all this is immaterial to the question of their general significance. The next natural step is to examine whether in individual cases the artist or the proprietors of the crypt, or the visitors thereto may not have left some sign of identification on or near the figure. In point of fact, the name is sometimes inscribed beneath or beside the figure. Thus in this same Catacomb of Saints Peter and Marcellinus, the name ELIOBORA is found upon the figure of an Orans. On a sarcophagus in the Lateran Museum we find similarly the name JULIANE, so also the names GRATA, FLORIA and others. Under this catalogue come also the Orantes accompanied by the significative formula IN PACE, or by a formal epitaph like that of VENERANDA in Saint Domitilla and two others in the Coemeterium Ostrianum. Dr. Wilpert adds an interesting example which he found in the cemetery of Domitilla. It is the bust of a little child surmounted by a cross and resting on a slender pillar. The little arms are outstretched as in prayer, and on the colonnette is written: SECUNDILLA IN PACE. It may therefore be accepted that in all these cases the Orantes represent the souls of the deceased occupants of the graves over or near which they have been placed. Proceeding now *de notis ad ignota*, we will not be wide of the mark in assuming as a rule that all the other unnamed Orantes in similar attitudes and positions represent the souls of the defunct. But by what method shall we surprise the secret of their praying posture? There can be no better source of information than the contemporary and neighboring epitaphs. Between these and the paintings there is the closest and most natural connection. Both were executed at the same time and by order of the same parties, for the same purposes, and were equally well understood by the contemporary christian world. Only the sense of the symbolic monument, graphic or plastic, is frequently obscure. The language of symbolism depends often on an accurate knowledge of the actual circumstances to which its monuments owe their origin, above all, of the individual mind which conceived them. Who will reconstruct for us the christian *ateliers* of the third century, and give us an insight into the secrets of an incipient art, show us what previous studies the artist made, what stock in trade he derived from his christian predecessors, what pagan materials he was allowed to work in, by what process of blending and absorption, of excision and abandonment the peculiar art of the Christians was evolved in the midst of a grim struggle for existence? We might

as well ask for some one to construct again in miniature the fabric of christian society as it existed before Constantine. Some day, perhaps, another Fustel de Coulanges will arise, and give us *La Cité Antique* of christian history, and with it the evolution of our christian art. In the meantime the epitaphs come to our aid. We must not ask too much of them. They were never destined to play the part of a commentary. And yet they are like voices out of the remote past, like antique glosses which reveal to us the beliefs shut up in the neighboring symbols, like phonographic rolls that supply the long-lost text of some sweet melody. What do the epitaphs therefore say of the dead?

a. On a large number of epitaphs we meet with short, sententious prayers which *the survivors utter to God in behalf of the defunct.*[1]

Thus—LUCRETIA, PAX TECUM IN DEO.

PAX TIBI OCTAVIA IN PERPETUUM.

PAX DOMINI ET CHRISTI CUM FAUSTINO ATTICO. GAUDENTIA SUSCIPEATUR IN PACE. AEMILIANE, ROMANE, VIBATIS IN DEO. URSULA, ACCEPTA SIS IN CHRISTO. REGINA, VIBAS IN DOMINO ZESU. IN PACE SPIRITUS SILANI AMEN.

b. In addition to the many epitaphs in which the living pray for the dead, there is another class in which it is expressly said that *the departed are already at rest*, among the saints, living with God, have entered into Christ, *i. e.*, have attained their final happiness, *e. g.* POSTHVMIVS EYTHERION CVJVS ANIMA CVM SANCTOS IN PACE. JOBINA RECESSIT A SECVLO INGRESSA IN PACE. PROCVLA CL (ARISSIMA) FEMINA FAMVLA DEI A TERRA AD MARTYRES. JVNIVS BASSVS V (IR) C (ONSVLARIS) NEOFITVS IVIT AD DEVM. PRIMA VIVIS IN GLORIA DEI ET IN PACE DOMINI NOSTRI CHRISTI. SEVERIANVS, CVJVS SPIRITVS IN LVCE DOMINI SVSCEPTVS EST.

c. In a third class of epitaphs the defunct are requested to intercede for the living.—PETE PRO PARENTES TVOS, MATRONATA MATRONA. SABBATI DVLCIS ANIMA PETE PRO CELSINIANV(M) CONGVGEM. VINCENTIA IN CHRISTO, PETAS PRO PHŒBE ET VIRGINIO EIVS. The samē dogmatic view is revealed by the countless *graffiti*

1 Of the epitaphs cited, two belong to the second century, a few to the fourth, by far the greater part date from the third century. Dr. Wilpert cites nearly one hundred and fifty, the verification of which may be found in his work, p. 34 sqq.

scratched on the walls of the catacombs in the neighborhood of the more famous martyrs. An epitaph of the third century restored by De Rossi, runs thus :—

VICTORINVS ANIMA
INNOCENS INTER SANC
TIS ET IVSTIS ora TIONIBVS
tuis petas pro nobis.

Another one reads thus.—*Gentianus, a believer, who lived 21 years, 8 months, 16 days. Intercede for us in thy prayers for we know thou art with Christ* (*in orationibus tuis roges pro nobis quia scimus te in Christo*).[1]

The following exquisite epitaph was found by Father Marchi in the Cœmeterium Ostrianum and is now kept in the Kircherian Museum at Rome.

ΔΙΟΝΥΣΙΟΣ ΝΗΠΙΟΣ
ΑΚΑΚΟΣ ΕΝΘΑΔΕ ΚΕΙ
ΤΑΙ ΜΕΤΑ ΤΩΝ Α
ΓΙΩΝ ΜΝΗΣΚΕΣΘΕ
ΔΕ ΚΑΙ ΗΜΩΝ ΕΝ ΤΑΙ
Σ ΑΓΙΑΙΣ ΥΜΩΝ ΠΡΕΥΚΑΣ
ΚΑΙ ΤΟΥ ΓΡΑΨΑΤΟΣ ΚΑΙ ΓΡΑΨΑΝ
ΤΟΣ[2]

d. In still other epitaphs the *immediate object of the petition* to the defunct is specified. Thus, on one in St. Callixtus :—*Praestes in orationibus tuis ut possit Deus amartias* (*peccata*) *meas indulgere.* (Sixtus ?) *pete pro nobis ut salvi simus.* The fourth century epitaph of Saint Damasus in honor of Saint Agnes concludes with a similar formula : O veneranda mihi sanctum decus alma pudoris *Ut Damasi precibus faveas* precor inclyta Martyr.

It is clear now that in all these four classes of the christian epi-

1 Compare the contemporary words of Origen, *Exhortatio ad Martyres* c. 30 (Migne P. G. XI. 602). Αἱ ψυχαὶ τῶν πεπελεκισμένων ἕνεκεν τῆς μαρτυρίας Ἰησοῦ μὴ μάτην τῷ ἐν οὐρανοῖς θυσιαστηρίῳ παρεδρεύουσαι διακονοῦσι τοῖς εὐχομένοις ἄφεσιν ἁμαρτημάτων, and Hom. 16 in Josue, "Ego sic arbitror quod omnes illi qui dormierunt ante nos patres pugnent nobiscum et adjuvent nos orationibus suis." See also for the Intercession of the Saints the famous epitaph of Agape. Bulletino di archeol. crist. 1884-85, p. 72 sqq.

2 *The innocent child Dionysius rests here with the saints. In thy holy prayers remember us also, the writer and the sculptor* (of these lines). Among the objects found during the late excavations in the Cemetery of Priscilla is the epitaph of the infant Philemon, whose prayers are asked by his parents, εὔχου ὑπὲρ ἡμῶν μετὰ τῶν ἁγίων. *Bullettino di archeologia cristiana*, 1890. p. 144.

taphs the defunct appear as souls already in the enjoyment of happiness, or for whom that state is so eagerly desired that they are looked on as already in possession of it. To these happy souls the prayers of the epitaphs are directed. On the other hand we know that the early christians were wont to pray with outstretched arms, exactly the posture of the Orantes. This is therefore the natural shape in which a christian would paint the soul whose intercession he was asking. It is thus he piously supposes them to exist in a better world, praying for the salvation of those they have left behind. The Orantes are not *likenesses* of the departed. Wherever placed, whether in frescoes, or on sarcophagi, or etched on the humble slab, whether male or female, *they are merely ideal figures of the blessed dead.* Hence none of them is ever depicted with a beard, female Orantes are occasionally seen on the graves of males,[2] and veiled ones over the resting places of little children. Naturally, we will not look among the Orantes for souls which have not yet reached their destined reward. These need yet the prayers of the Church which has been always wont to intercede for them. We have the proof of it in a very ancient Mass that dates from the epoch of the persecutions.[3]

(Omnipotens Deus) sanctorum tuorum nos gloriosa merita, ne in poena(m) veniamus, excusent; defunctorum fidelium animæ quæ beatitudinem gaudent, nobis opitulentur, *quæ consolatione indigent ecclesiæ precibus absolvantur.*

Many of these Orantes surely represent the martyrs and saints over whose remains they were placed. Thus Saint Cæcilia, SS. John and Paul were painted as Orantes over their graves. But it does not seem so clear that the saints were thus depicted on graves other than their own. It is true that the ancient liturgies mention the Blessed Virgin, the apostles, and the *martyres vindicati*, that occasionally the epitaphs invoke the prayer of local saints, that the

1 Cf. I Tim. II, 8, and Exod. XVII, II Ps. CXL. Clem. Alex. Lib. VII. Strom. τὰς χεῖρας εἰς οὐρανὸν αἴρομεν. Tertullian de oratione. c. XVII, "cum modestia et humilitate orantes. . . . ne ipsis quidem manibus sublimius elatis, sed temperate ac probe" etc. See also c. 11 and 13, Apol. c. 16, 30. Eus. H. E VII, 18, and *Vita Constantini* IV, 15. The great Emperor was painted with outstretched arms and uplifted eyes. Cf. Origen, *De Oratione* c. 31. Smith, *Dictionary of christ. Antiquities*, I, 757.

2 Thus, for instance, the soul of Saint Lawrence is represented as a *female* Orans. De Rossi, *Bullettino*, 1867, p. 85. and 1869 pr. 50-51, plate VIII. In the Acts of Saint Cæcilia she sees the souls of Valerian and Tiburtius "Egredientes de corporibus quasi *virgines* de thalamo." In mediæval sculpture the souls of the blessed departed appear frequently as little infants wrapped in rich cloths, borne heavenward by angels.

3 (Deus præsta) *si quies adridat* te colere, *si timptatio ingruat*, non negare. Mone, *Lateinische und Gricchische Messen*. p. 22.

walls of the most famous subterraneous shrines are covered with petitions and invocations, *Προσχυνήματα* as they are called. But although the invocation of the more celebrated saints was a frequent practice in the early church, no monument properly belonging to the catacombs has yet been found on which, apart from their own graves, the saints are represented as intercessors for the Church. The gilded glasses on which the Blessed Virgin and Saint Agnes are thus represented may have been part of the furniture of the catacombs, but they do not properly belong to that class of monuments. The apostles and saints appear often in the catacomb frescoes, in the scenes of Judgment, of Introduction into Paradise, but there they act as *assessores*, *advocati*, or as welcoming guides to the new-born citizens of the celestial city. A serious objection to this statement is the famous Madonna Orans in the Cœmeterium Ostrianum, a fresco of a female Orans with a small child before her. It has been usually accepted as an image of the Blessed Virgin in prayer, (De Rossi, *Imagini Scelte della B. Vergine;* and Liell, *Darstellungen der allerseligsten Jungfrau.*) Dr. Wilpert sees in it only an ordinary female Orans. His reasons are worthy of consideration and force us to suspend our judgment until some parallel is brought for this unusual way of depicting the Blessed Virgin.

VII.

What was the purpose of these and similar frescoes in the catacombs? In the Lateran Museum (Pil. ix, 10) is an epitaph which says of Lucifera that she "meruit titulum inscribi *ut quisquis de fratribus roget Deu(m)* ut sancto et innocenti spiritu ad Deum suscipiatur." Though the same motive underlies all the christian epitaphs, this particular one is remarkable for giving it expression. But the religious paintings acted much more forcibly on the imagination than the epitaphs. The latter invited the passers by to pray, the former suggested to him what to ask and how. For example, in the Cemetery of Priscilla are two scenes of the resurrection of Lazarus and of the daughter of Jairus, on which we meet with various *graffiti* of pious pilgrims which express a wish that their dear ones may live in Christ. The sight of the paintings led the thoughts from the material resurrection upward to the higher and more spiritual conception of life. It is even so with the frescoes of the sepulchral chamber we have been describing. "Let us suppose that a son visits there the grave of his mother. His eyes rest upon the paintings: in the centre he beholds Christ the

Divine Judge enthroned among His saints, and round about Him the Annunciation, the Baptism in the Jordan, the Magi led by the star, their adoration of Jesus, the Good Shepherd, and the Souls of the blessed departed, the three miracles of Christ and the meeting with the Samaritan woman. As he gazes upon these compositions his thoughts shape themselves into words, and the words take the form of some such prayer as the following: [1]

Dear Lord Jesus! Thou Light of the departed, be mindful of my mother. Permit not her soul to dwell in darkness. She believed in Thee, in Thee was her only hope, for Thou art He who was to come. Thou art the Light of the world, the true God to whom alone belong all glory and adoration. For the enlightenment and redemption of the heathen Thou wert clothed with human flesh in the womb of the Virgin Mary, and baptized in the Jordan. Thou hast overwhelmed men with Thy benefits, to the crippled and the sick Thou hast restored their health; relieve Thou the soul of my dear mother. Deal not severely with her, but look upon the merits of Thy saints who intercede for her before Thy mercy-stool. Thou broughtest back the lost sheep to the fold upon Thy shoulders. Even so, O Lord! let the soul of my mother be received into the troop of Thy elect, and dwell forever more in the regions of light everlasting. Sweet mother, live in God and pray for me.

VIII.

The discovery of Dr. Wilpert has a peculiar interest for archaeologists inasmuch as it serves to confirm the view always held by De Rossi that the church authorities of Rome controlled to a certain extent the symbolic compositions, and employed the artist's talent to convey to the masses in an easy intelligible way the teachings of the Church. The incatenation of symbols in this case is no less striking than in the famous *cubicula* of St. Callixtus, known as the Chapels of the Sacraments. Some Hippolytus planned the work for the Christian artist, no less accurately than the mediaeval Dominican who planned the intricate symbolism of the great portal of the Cathedral of Freiburg in Baden. Or perhaps he was a priest and painter at once, a primitive Fra Angelico. In any case we cannot but be grateful for the sermon in colors that he has given us,

1 This prayer has been put together by Dr. Wilpert (op. cit. p. 51.) out of well-known formulas of ancient epitaphs, and does honor at once to his head and his heart.

and we note it down among the most valuable authorities and sources for the knowledge of early christian belief.[1]

Slowly but surely, because scientifically, the lines and proportions of the latter are becoming visible. The specific Catholic doctrines concerning the divinity of Christ, the Eucharist, the Blessed Virgin, the veneration of the saints, their intercession for the living, prayers for the dead, have received confirmation upon confirmation from this quarter. Only solidly intrenched prejudice can resist the evidence. Of the earliest christian literature we possess but the sorriest remnants, a few flying leaves, and we cannot always be certain that they represent accurately the autograph of the writer. Hence the multitude of viewy, fanciful systems concerning the origins of the christian Church. But there is no gainsaying the inscriptions, paintings, sculptures, and other remains of ancient christian life, without being guilty of self-stultification. We note with satisfaction the growing tendency of ingenious and erudite Protestant writers like Harnack, Caspari, and Lightfoot to take this into account, and to embody in their works the best results of Catholic labors in this direction. It is another proof that the most durable apology for the Catholic Church is honest and thorough scientific work, which does not disdain the perfection of modern methods, nor shock our modern tastes by its uncouth and cumbersome form. The life of De Rossi is an undeniable example of this. It is a full half century since he abandoned a professional *carriera* and went down into the bowels of the earth in search of the life and polity of the early Christians of Rome. If Bosio was the Columbus of the Catacombs, De Rossi is their Cortes, the explorer and conqueror who gave to all future scholars new provinces for thought and investigation. It has been a slow, laborious and sometimes ungrateful task. Destroy-

1 "Sans doute il y aurait excès à chercher une intention subtile dans chacun des traits échappés au pinceau des premiers chrétiens; cependant on ne saurait nier qu'un ensemble de sujets aussi bien reliés que ceux dont il vient d'être question soit toute autre chose qu'une œuvre due à la fantaisie individuelle. La pensée du théologien s'y reconnâit, guidant la main docile du peintre. L'enchainement des symboles est, ici, aussi précis, aussi savant que dans les célèbres chambres des sacrements, au cimetière de Calliste. Il est clair que, au moins pour certaines des compositions symboliques des catacombes, l'autorité religieuse ne laissa point les artistes sans surveillance mais se servit d'eux pour rendre visible et traduire à tous les regards l'enseignement des doctrines C'est la théorie plusieur fois exprimée par M. DeRossi; certaines peintures du cimetière de Calliste l'appuyaient d'exemples incontestables: la découverte de Mgr. Wilpert achève de la démontrer. En présence de ces hautes et délicatés synthèses du dogme chrétien, qu'on ne saurait trouver partout, mais qui parfois sont évidentes, que vaut la théorie soutenue par quelques archeologues protestants, pour qui les peintures des catacombes sont pour la plupart empruntées aux scènes de la vie réelle, ou n' offrent que des motifs de décoration?" Paul Allard, in *La Science Catholique*, Jan. 15, 1892, p. 170.

ing time and still more cruel man had dealt harshly with the christian monuments. They were like the fragments of a letter flung to the winds, which must be collected and pieced together again, but their precious message was worth a century of toil and pains. He has been a source of inspiration to many, the model of an honest and prudent critic to all, the director and moulder of a few. The best proof of his living creative influence is the frequent appearance of such works as those of Wilpert and his fellow-disciples in this new Roman school. Is it too bold to say that they are legitimate successors, as apologists, of the great Roman school of the second century, the school of St. Justin, Rhodon, St. Irenaeus, and St. Hippolytus?

The study of Dr. Wilpert is a welcome addition to the growing literature on the Catacombs. It is not easy to find matter for criticism in it. Perhaps cognate materials have been too widely scattered. Some repetitions might have been avoided, and the unity of the study better preserved. But the method is correct, the materials abundant, the discussion honest and conclusive. Nothing more can be asked in a short monograph, especially when it treats of the Catacombs, where the writer is often hampered by the inexact or insufficient notions of his readers.

THOMAS SHAHAN.

THE TEMPORAL POWER OF THE HOLY SEE.

I.

THE necessity of temporal power for the Pope is not a dogma, but the natural consequence of a dogma. It is not a revealed truth, but one which is closely allied to revelation.

It is a dogma that the spiritual power of the Pope should not be dependent upon political rulers. The kingdom of Christ, that is to say the Church, is not of this world, and does not derive its origin from this world. Jesus Christ Himself, when in the presence of Pontius Pilate, answered him saying, "My kingdom is not of this world." (Regnum meum non est de hoc mundo.—Joannes xviii, 36.)

If then the Church does not owe its origin to this world, it follows that the supreme authority which governs it, the Papacy, from

which all jurisdiction is derived by the prelates who compose its hierarchy, cannot be subject to the secular power.

The origin of a thing gives us the key to its nature, and explains the attributes that belong to it. "It is clearly evident," said Pope St. Nicholas I., in his letter to the Emperor Michael, "that the Sovereign Pontiff cannot be either bound or unbound by secular powers." (Satis evidenter ostenditur a saeculari potestate nec ligari prorsus nec solvi posse Pontificem.) The independence of a society —and the Church is a perfect society—is identical with the independence of its supreme head.

Now, what is to be done in order to guarantee this independence? Emancipate the Pontiff from all subjection to secular princes. In other words, constitute him a civil sovereign; for, in human society, there is no middle term between subject and sovereign—all are either subjects or sovereigns. The temporal power of the Holy See, although not *absolutely* requisite for the spiritual independence of the Papacy (since for several centuries the Popes were without it) is nevertheless, morally speaking, indispensable in order that its spiritual independence may, without hindrance, be freely exercised in the face of the whole world.

The temporal power of the Holy See is, if the term be allowable, the social form of its security, and is required, not *ad esse*, but *ad bene esse*. Imagine the Pope subject to any prince or government whatsoever. He, in the interests of the political world, would be continually exposed to the open solicitations, active pressure, and silent influences of the prince or government to whom he owes allegiance and subjection. And, admitting that the Pontiff himself, by his own strength of character, aided by divine wisdom, was firm enough to resist, he could not always preserve those who serve him as co-laborers and ministers from the inevitable consequences of their chief's dependence. The Pope needs the College of Cardinals for aid and counsel. He stands in need of the *Dicasteri* and various congregations for the despatch of business which is forced upon him from every quarter of the globe. How could he feel sure of the impartiality, fidelity, and complete obedience of those who are employed in his service in so many ways, if they were not legally also subject to his authority?

But apart from this, the diverse conditions of the faithful, whom the Pope governs, suffice to prove the necessity of his temporal power. The spiritual head of a society which is composed of so many nations cannot, politically speaking, belong to any one of them, but

should be extra-national,—or, to use a more correct term, supernational. This can only be accomplished by constituting him sovereign ruler of the place in which he resides.

We find a splendid acknowledgement and illustration of this principle in the civil order. The Constitution of the United States of America provides that the President or Congress should have their seat of government, not in any of the States, but in the City of Washington, the inhabitants of which, as well as those of the surrounding district, are subject only to their immediate authority. This was considered by the founders of the American commonwealth to be the only means by which the republic could be rendered lasting and secure against outside influence, whether of intrigue, or violence.

If such measures be deemed not only wise but necessary in the interests of temporal matters, how much more are they so in the safe guarding of spiritual interests, which are of an infinitely more important and delicate nature.

The Pope as member, or even as guest, of any one nation would justly arouse the jealousy of the other nations; and few would be disposed to accept the direction of spiritual affairs from one who might be suspected of serving the interests or being the creature of a foreign sovereign. Napoleon I, before the progress of his ambition had influenced the soundness of his judgment, had said in his famous discourse cited by Thiers :[1]

"The Pope is far from Paris, and it is well that he is. He is neither at Madrid nor at Vienna, and therefore we willingly submit to his spiritual authority. At Vienna and Madrid the same reasons exist for saying this. Do you suppose that, were the Pope in Paris, the Austrians or Spaniards would consent to accept his decisions? Consequently, it is very fortunate that the Pontiff should be in the Eternal City, keeping the balance between Catholic sovereigns, and always leaning slightly toward the stronger side, though quickly aroused to his right position whenever the mighty become oppressors.

"In the government of souls, this is the best and most benevolent institution, and I do not say so through any bias but on reasonable grounds."

Gregorovius[2] the historian, a Protestant, writes :

"The metropolis of Christianity, representing a universal principle, should be free, and of free access to all peoples, and the High Priest residing there should not be subject to any earthly king.

"It was to this conception of the question that, until our days, the Sovereign Pontiff owed the preservation of the small states of the Church."

1 Cf. *History of the Consulate and the Empire.* Thiers.

2 Gregorovius, *History of the City of Rome during the Middle Ages. Vol. III, p. 5.*

It is unquestionably just that access to the Pope should be free to all, especially those who claim the right of his jurisdiction. From every quarter of the globe Catholics are entitled to come, in order to venerate, in his person, the common Father of all the faithful, and to listen to his voice as to that of the Supreme Teacher, to receive his counsel, warning, rebuke, and answers to their doubts.

Yet this privilege and right could never be guaranteed so long as any prince or potentate should have it in his power to interfere with or forbid the free movements of the Pontiff and those who would approach him; or who would be incapable of, or unwilling, to protect the one and the other from any wanton attack by hostile factions.

Have we not, quite recently witnessed with our own eyes, such things on occasion of the French pilgrimage to Rome? Under a most unwarrantable pretext, a large number of inoffensive people who had come to the Holy City from motives of devotion to the Sovereign Pontiff, were made the victims of a fanatical and brutal assault. Although these peaceful strangers were not only publicly insulted but some received blows and severe injuries, the government was neither willing nor able to protect them and took no efficient steps to put a stop to these and further shameful and lawless excesses.

II.

The question of the Pope's temporal power is not a subject open for discussion to Catholics. It has been clearly pronounced on by the authorities of the Church, to whose decision the faithful Christian readily submits his judgment. As it is the undoubted right of the Church to demand for her head absolute independence from political powers it follows that she has likewise the right to employ the lawful and necessary means whereby she can procure and safeguard this rightful independence.

Whoever has a right to the possession of a thing evidently has a clear right to the just means of procuring it; for, were it not for this latter right, the former would be useless and without value. Nor does the right of determining the proper choice of ways and means to secure this possession belong to any and every body. As a matter which turns upon Church-government, it belongs, in the first instance, to those to whom God has confided the care of His Church. They are: The Bishops, who constitute the hierarchy, having for their chief the Roman Pontiff. The Holy Ghost Himself

has declared the Bishops to be governors of the Church of God. "Posuit episcopos regere ecclesiam Dei." (Act. x, 28.)

And the Roman Pontiff and the Bishops have solemnly affirmed their sense of the necessity of the temporal power in order to maintain the independence of the Church in the present condition of secular affairs.

Pope Pius IX, in the Bull by which he excommunicated the invaders of a portion of his dominions, said :

"Divine Providence, with special design, has ordained that, once the Roman Empire had fallen and been divided into many kingdoms, the Roman Pontiff should acquire a temporal principality, he being chief and centre of the whole Church, so declared by Jesus Christ Himself. The All-Wise God thus ordained that in the midst of so many secular princes the Sovereign Pontiff alone should enjoy, without any impediment, the political independence which is necessary to him for the proper exercise of his spiritual power and jurisdiction over the whole world."

The present Pontiff, Leo XIII, whenever he has had occasion to address the Bishops, whether by word of mouth or by letter, has never ceased to proclaim the same necessity and to assert his violated rights, since they are the guarantee of his liberty and independence in the exercise of his apostolic ministry. To these declarations of the Sovereign Pontiffs in our own times the voice of the entire episcopate throughout the Catholic world has been added more than once, in proof of which we need only quote a paragraph from the address presented by the Bishops to Pope Pius IX in 1862 :

"Having been despoiled of the provinces which enabled you, Most Holy Father, to carry on with dignity the proper administration of the Church, you have resisted the iniquitous attack with invincible courage, and in the name of all Catholics, we deem it our duty to express to your Holiness our deep sense of gratitude. Moreover, we recognize, that the temporal power of the Holy See is a necessary appendage of the same, and manifestly designed by divine Providence. Hence, we do not hesitate to declare that this same civil principality is, in the present condition of society, an absolute necessity for the free and dignified government of the Church and the faithful.

"It is, moreover, an incontestable right that the Roman Pontiff, Head of the whole Church, should not be the subject of any secular prince, still less the guest of any sovereign, but should reside in his own dominion, possess absolute control over it, and, in undisturbed tranquillity and august liberty, be free to defend, protect, sustain, and rule over the domain of the Catholic faith and the Christian republic."

From the foregoing arguments, it becomes plain that the neces-

sity of temporal power for the Sovereign Pontiff, in the sense explained, is a doctrine implied in the teaching of the Church.

To this judgment of the Church as a *teacher*, it is imperative that the Church *taught* should conform. The Church taught, that is to say, the body of the faithful, properly give, not only exterior, but also interior assent to the doctrine authoritatively proposed. Respectful silence is not sufficient to satisfy the conscience of the loyal Catholic. Unlike the power of civil rulers, that of the Church is not limited to exterior acts only, but extends also to interior judgments. It may be said that the latter are the principal objects of the ruling of the Church, which governs the soul, not the body.

The magistracy of the Church is an act of jurisdiction which binds the will by reason of the commandment given. Consequently, when teaching, the Church commands our judgment and will, that is to say, commands us to believe her teachings.

If then the Church has declared that the temporal power is actually necessary to secure independence and liberty of action on the part of the Sovereign Pontiff, it cannot be lawful for the faithful to consider it in any other light. To do so would be to assume that the Church had erred in her judgment, or had interfered in matters not within her jurisdiction.

In the first case the prerogative of infallibility of the Church would suffer; in the second, her holiness. And to admit either hypothesis would be to concede that the gates of hell had prevailed against her.

From the foregoing, a great number of inferences might be deduced bearing on this subject, but it will suffice to call the attention of our readers to three only.

1. That the temporal power for the Pope is a sacred right, because held for a sacred purpose, which is the security, liberty and independence of the apostolic ministry.

Pope Leo XIII, in his allocution of the 24th March, 1884, says :

> "In this government (of the Pontifical state) there is contained a sacred character and form which is altogether peculiar to it, and not shared by any other commonwealth ; and this because it carries with it the freedom, stability and security of the Apostolic See in the august and sublime exercise of its charge."

It is an axiom that the means participate in the nature of the end to which they tend. The Temple is sacred, and the chalices used in the celebration of the Divine Sacrifice are sacred also. Why? Be-

cause both are destined for a sacred purpose, namely, the worship of God.

In the same way we conclude that, as the functions of the papal office are sacred, the temporal sovereignty which is its adjunct, guarantee and safeguard, is likewise of a sacred character. We need not be surprised, therefore, that the Popes have looked upon the usurpation of this sovereignty as a sacrilege, and branded it with the sacred anathema of the Church.

Nor does it change the aspect of the question that it deals with a purely temporal matter. The object which the temporal power serves in the first instance renders it sacred. Were not the vessels taken from Jerusalem by the impious Balthazar, and profanely used at his banquet, sacred? Yet they were but earthly material, being made of gold and silver.

2. Another corollary to be deduced from what has been said is that the question of the temporal power is a matter which concerns the entire Church ; for the liberty of the Church implies the liberty of the Sovereign Pontiff. The dependence and servitude of the head of a society affects the entire social body. Would the kingdom of Italy be considered free if its King were subject to the Emperor of Germany or the President of the French republic? Most assuredly not.

Apply this to the religious order of things. Let the Pope be subject, and by implication we find that the Church also is subject. The dependence of the Pope entails in a manner the dependence of all the faithful who receive their rule of conduct and law of conscience from the Sovereign Pontiff.

It is for this reason that the Roman question has become a universal question and that Catholics, all the world over, have taken part in the discussion relating to the present condition of the Pope. Everywhere we have had congresses in which Catholics have declared themselves as by right entitled to demand the re-establishment of the temporal sovereignty of the Holy See.

And observe that, up to the present, no suspicion has ever been entertained that the Sovereign Pontiff could be in connivance with the King of Italy. Everyone is convinced of the Pope's entire moral independence. This conviction is due to the defensive attitude of the Pontiff *vis-à-vis* the Italian government. The liberals complain of this attitude, but their complaints are unreasonable. Any change of position on the part of the Pope would be a veritable disaster, and would arouse on every side doubt and suspicion. In-

deed the Pope cannot act otherwise than he does in claiming his absolute right to independence, that is to the possession of his former territory.

3. And this is the third corollary which we draw from our previous proposition, viz., the impossibility of the Pope's renouncing the temporal sovereignty or ceasing to claim it as his rightful prerogative.

The Italian Liberals, through ignorance, or rather petulant malice, complain bitterly of what they are pleased to call the "obstinacy of the Pope." They attribute it to his ambition and the desire to reign. This is a senseless calumny. The invincible firmness of the Popes on this head is but the fulfillment of a sacred duty. The Pope is the custodian and vindicator of the rights and liberty of the Church. Rather than fail in this twofold obligation of his position, he should be ready to suffer every kind of martyrdom. The constancy of St. Gregory VII, in his struggle against the abuses of investitures, has won for him the universal praise and admiration of posterity. In order to overcome the enemies of the Church, he did not hesitate to have recourse both to spiritual and to material weapons which were lawfully placed at his disposition.

The present subjection of the Pope is no less injurious to the interests of the universal Church than were the ancient usurpations by the German Emperors, to which the courage and perseverance of Gregory put an end.

III.

Not long ago the Hon. Ruggiero Bonghi, ex-Minister of the Italian Government, wrote in his periodical,[1] *La Cultura*, the following words:

> "It is neither agreeable nor becoming to have the Pope for a subject; indeed, it is so very awkward that we preferred to acknowledge him as sovereign."

The first part of this statement is a fact; the second is a declaration not altogether logical. To have the Pope as subject is indeed a very great inconvenience, because, by his presence, he somewhat obscures and eclipses the dignity of the secular princes who have placed themselves in possession. Rome has always been, and will ever be, the Rome of the Pope. If other rulers share his residence they are like the moon as compared to the sun when seen in the same heaven.

The papal authority is supreme in the world; to it is offered the

1 No. XXXI, of the 30th of August, 1891.

universal respect and veneration of all Christians. In its vicinity the prestige of secular authority must necessarily diminish.

This, no doubt, was one of the reasons, and not the least important, which decided Constantine, immediately after his public acknowledgment of the sacred authority of the Pope, to quit Rome, and seek a capital on the shores of the Bosphorus. No other Emperor after him dared to establish his seat of authority in Rome, any more than any of the ancient kings of Italy,—Odoacer, Theodoric or the other semi-barbarian rulers—who respected nothing else that was sacred. The secular throne, aside that of the Holy See, would have been too insignificant.

But the most serious difficulty is that the State, receiving the Pope in the quality of a subject, thereby loses a considerable part of its own autonomy. The present Italian Government knows this only too well. It is obliged to tolerate a double diplomatic corps, with all its accessory exemptions, etc., seeing that every nation has the right to have a representative at the Court of the Pope.

Although she might be unwilling, Italy is obliged to keep the gates of her capital open to untold multitudes of strangers ; for free access to the Pope can only with bad grace be refused the faithful, from whatever corner of the earth they may come. Moreover Italy is accountable for the manner in which the Pope is treated, both legally and civilly ; because all Catholics have a right to see that the dignity and independence of their Supreme Chief be assured and respected. With the liberty of the Pope their own religious freedom is closely bound up; since, for Catholics, freedom of conscience depends in a measure upon the liberty of him who directs and governs their moral conduct. No doubt, all this is a very great source of embarrassment to a State which pretends to count the Pope among its subjects.

In order to solve this awkward question, Signor Bonghi, if he had intended to be logical, should have said : "We have preferred to *restore* to him his sovereign dignity." But instead of "restoring" he uses the expression *acknowledge* (*riconoscere*). Now, is a sovereign acknowledged when you have destroyed his sovereignty? Can any one acknowledge what does not exist? "It is true that we have destroyed the sovereignty of the Pope ; but we have done so in order to reconstruct it." Reconstruct it! And how? By virtue of the law of guarantees. This is sheer mockery ! The law of guarantees supposes the Pope to be a subject, and leaves him a subject. The man for whom a law can be made in his

own dominion is subject to the power which enacts it. By enacting this law in behalf of the Pope his sovereignty is denied and a pretext is created to enforce his subjection.

Nay, more. Article XIV of this law declares that

"Every case of dispute regarding the non-observance or violation of any of the prerogatives allowed in the preceding articles is to be referred to the supreme judicial authority of the kingdom."

If the recognition and determining of a person's rights depend on the *judicial* authority of a state, that person is evidently and unquestionably subject to the *political* authority of the same state. Is not the judicial power an essential part of the political authority?

The State, therefore, regards the Sovereign Pontiff as a subject; and as, through the medium of its parliament, it has granted certain privileges, it has also, through the medium of the civil tribunals, determined and limited them.

But be this as it may, the very existence of the socalled law of guarantees is precarious.

The leaders of the Italian Revolution have declared it to be an *internal* (i. e. not an international) law, and consequently its observance is dependent solely upon the will of the political party in power. As they have made it, they can also break it, should they so please.

There is no denying the evident fact that the overthrow of the Pope's temporal power has rendered him a subject of the Italian kingdom; and if this is a source of grave difficulty to the Government, the only way to ovecome it is to return to the Pope his lawful domain and to replace him upon his throne. To this, *bon gré mal gré*, Italy must finally consent. To secure a sacrilegious acquisition and under the continued inspiration and pressure of secret agencies and hostile factions, she has preferred to enter into an alliance with Austria and Germany, an alliance which is contrary to all her national sympathies and interests. But is she certain that the alliance will be lasting? And if lasting, is it certain that the stranger will eventually endorse Italy's sacrilegious claims? We doubt it. This is the view not only of Catholic Italy, but of others whose shrewd outlook makes them see things as they are. Senator Tacini has well said that Italy, by her occupation of Rome, has put into circulation an unsigned letter of credit going the rounds in the political market of Europe.

Rome, April 1892. MATTEO LIBERATORE, S. J.

THE COUNTRY PRIEST'S WEEK.

The swift week passes, each recurrent day
Brings a new duty,— light and shadows play
Across the pastor's path ; no rest he knows ;
He feels the touch of joys, the weight of woes :—
On *Tuesday*, Burke the carpenter lies low,
The scaffold broke, a sudden fall, a blow ;
From life to death the robust man is struck.
Happily for him there's neither fate nor luck ;
He bows his head unto the chastening rod,
And, as a Catholic, longs to meet his God.

Across the fields, the anxious pastor speeds,
Bearing our God, to fill the poor soul's needs,—
And when the rites are over, and have ceased
The aspirations, and the soul's released,
The family turn in hope unto their friend ;
"He's safe," the pastor says, "death does not end
Your life or his,—pray, pray, I pray you, *pray*,
And you shall meet him in the Light of Day!"
The candles fall upon the pallid face,
The family kneel;—about them, peace and grace,

The soft tears flow,—ah, not in wild despair !—
There's golden hope ; and why? "*The priest was there.*"
He only of all men can do this thing,—
Tear from the mouth of death its poisoned sting !
Gentle he was,—but see him as he walks
Quick by the side of yonder man who talks
In maudlin nonsense,—angry is the word
He hurls upon the drunkard ; who unheard
Excuse scarce murmurs, cowed, if not contrite ;—
Our pastor can be wrathful in the right !

On Wednesday, there's a wedding,—nuptial Mass,
And then a warning word for lad and lass
The pastor speaks ; a red-hued barn is cleared
For the great feast, a pine that late upreared
Its green boughs to gray skies is stripped and bare
To decorate a bower for the pair
Above the board whose oaky firmness groans
Beneath the beef and fowl,—soon to be bones
When hearty appetites shall circle round,
And cider sparkle and tongues be unbound.

The farmers gather with their gifts and jokes,
And from the village come a crowd of folks,
Friends of the groom, (who keeps the village store,
And stands uneasy, one foot on the floor,

Bashful, yet bold,)—a strong hand lifts the latch,
The priest has come,—'tis said he made the match,
"And many others" add the chatting groups,
"All good ones, too." How coy the fair bride droops!
Who'd think she'd helped with careful hands to make
That centre of her thoughts, the bridal cake?

The pastor reads these homely thoughts and lives,
And into homely topics gayly dives.
"The bride looks well,—a little girl at school,—
Baptized her, sir. But, come, the feast grows cool!"
And there's a rush, subdued a trifle, too,
When 'tis remembered that a "grace" is due;
He blesses the repast,—that farmer who
Sat down too soon, now rises, almost blue
With sudden flush, a laugh begins the chat;
A pleasant hour; the pastor takes his hat:

Full well he knows the meaning of the floor
Smoothed well and swept, and that behind the door
The fiddles wait; and young folks, too, the chance
Of cutting capers in a country dance;
How they protest! He must not go so soon,—
He'll wait till dark,—'tis easy,—there's a moon
This time o'month,—the family all swear
They'll keep him by main force; but he must tear
Himself away; he's not by this deceived,
He fancies that the young folks look relieved.

On Thursday, there's the funeral,—sad and slow
The neighbors drive their buggies, and talk low
Of Wednesday's wedding, and the widow's way
Of getting on; the pastor bids them pray
For death in grace; "good deeds, not ceaseless plans
For money-getting, leave the pots and pans
And constant worry over kitchen stuff,
And pray each day; O friends, 'tis well enough
To live by bread, but not by bread alone,
Up, souls and hearts!" he cries, in pastoral tone.

New resolutions move the serious crowd,
Our Lord descends, and every head is bowed;
God help the widow,—kind thoughts turn to her,
Born of his words, for well our priests can stir
The simple chords in honest hearts like these,
As well as quote St. Thomas; through the trees
To the near graveyard goes the mourning train,
And prayers are fervent, though the soft springrain
Falls on the clay that waits the sacred dead
And touches with its brilliants each low head.

On Friday, childhood claims him, for he must
Visit the school,—such visits rub the dust
Of daily struggles from him,—now he smiles
And tells fine stories; many childish wiles
Are used to keep him there, the children know
That while he stays the hours will not go slow:
And when he's grave, the children love him still,
For, if he scolds, some pocket will he fill
With last year's walnuts, which will soothe the heart
That in the "First Commandment" got a smart.

And here comes Tom Malone,—his student boy,
To read a page of Virgil, and, with joy,
To hear the news that he may go in Fall
To a great college,—this will be a call
Upon the pastor's purse, but only one
Of many such, no wonder that the sun
Shows white on his best cassock, that the books
He loves are bought infrequent, that he looks
A little rusty in his Sunday dress,
When claims, like Tom's on his resources press.

But God is good!—and Tom is grateful, too,
He'll stay all night, and many a chore he'll do.
On Saturday, the sermon looms aloft,
A cloud upon the day,—alas, how oft
The pastor wishes it in retrospect.
At last 'tis done; (next week he will select
From out a certain drawer his Easter one,
Quite new, beloved brethren, for 'twas done
In eighty-two; 'twill fill the reverent fold
With holy awe; 'tis new because 'tis old!)

The church is chill; confessions must be heard,
The hour comes, it can not be deferred;
He sits in patience, as the sun recedes,
Absolves the sinner, and the beggar feeds
With words that he alone, of all his kind
Can use to cleanse the heart and soothe the mind,
And force repentant sinners to atone
With power that rests on no mere earthly throne;
At night he waits, to hear the good-willed men;—
His week has ended,—to begin again.

MAURICE FRANCIS EGAN.

For the previous numbers of this poem see January and April issues of the REVIEW.

COLOR OF THE VESTMENTS.

NOTHING is more natural than that man should show respect and reverence, not only in posture and behavior, but also in dress, when presenting himself to God for prayer or sacrifice. For this reason we find among all civilized peoples that their priests were accustomed in their sacred ceremonies to make use of garments distinct from those in daily use. Liturgists are of opinion, that the dress used by clerics and lay people in the beginning of christianity was alike in form and pattern, but that they used one set in their daily occupations, and another, distinct from this, in the divine worship. This may be deduced from the regulation of St. Stephen I., 257,[1] who, instituting the blessing of the sacred vestments, ordained that priests and deacons could not use such except in their ministerial functions, and forbade laics to employ them under any consideration. And Benedict XIV. remarks: *Valde verosimile et omnium fere eruditorum consensione, Apostolos non iis vestibus communibus quas quotidiano et continuo usu adhibebant, sed aliis quibusdam peculiaribus indutos missam celebrasse.* And to show that this distinction was not in the form or pattern, he adds, *Potuit enim sacerdos aliquis albam et planetam, cum haec indumenta omnibus erant communia, adhibere cum domi se continebat; peculiari autem alia planeta uti, cum ad altare accederet.*[2]

In course of time, after the fall of the Empire, the fashion in ordinary attire underwent a revolution, and a variety of garb for the laity crept in; but the Church, with her customary conservative policy, retained the old forms on the whole. To render her ceremonies more pompous, however, she introduced a variety with regard to their size as well as the richness of the material of which they were made. In this she was only executing the will of her Founder, who in the Old Law prescribed most minutely everything that had reference to the ornaments of the temple and the sacred priesthood, commanding that all the vessels and ecclesiastical apparel should be made of the most precious material that could be procured.[3]

The retention of the old forms in the vestments is not intended merely to preserve the memory of antiquity, but they have, besides, a moral and a spiritual meaning, which we shall trace in a subsequent article. Here we have only to do with the color of the vestments,

1 Platina, De Vitis RR. PP., Lovanii, Bogardus, 1572, p. 27.
2 *De Sacrificio Missae*, Lect. I., c. xxviii.
3 Exod. xxviii.

whose spiritual signification we intend to explain, after having given an exposition of the XVIII. Rubric of the Roman Missal.

At the beginning of the fourth century only *white* vestments were used in the celebration of the Sacred Mysteries, probably in conformity with the vision of St. John, in which he saw the Angels, who represented the priests of the Altar, clothed in white robes.[1] St. Isidore mentions the use of white vestments with red borders, which shows that in the seventh century a variety of color had been introduced. Down to the thirteenth century the Greeks used only white and red; the latter for fast-days and in the services of the dead, the former on all other occasions.

In the West, Innocent III.[2] assures us, that in the twelfth century *white*, *red*, *black* and *green* were in general use. He supposes that for mystical reasons they correspond to the colors of the sacerdotal vestments in the Old Law.[3]

Moreover, he makes mention of *purple* for the feast of the *Holy Innocents*, and for *Laetare Sunday*, and shows that during the seasons in which we make use of this color, namely, from the first Sunday of Advent to the Vigil of Christmas and from Septuagesima to Holy Saturday, black was used in its stead. Not long afterwards *violet* was introduced for days of abstinence and in the services indicative of affliction and for the dead. Hence the custom still practiced of burying Bishops, Priests and Deacons in violet vestments. (The Roman Pontiffs and Cardinal Deacons are buried in red vestments.)

After the violet color was firmly established for the services of Advent and Lent, the *roseate* color (purple of a lighter hue,) was used for Gaudete and Laetare Sundays. Vestments of *gold* cloth were afterwards introduced to be used indifferently for white and red, and according to some authors for green also. In France the *yellow* and *ash* colors are also employed, and in some dioceses of Spain *azure*, on feasts of the Blessed Virgin.

The Greeks and other Orientals, besides the white and red formerly used, employ at present also the black and purple in the services of the dead, and in places where the Latin churches are in the majority they make use of all the colors prescribed by the Latin church, as far as their Liturgies permit. Even among the Latin churches the colors are not always alike for the same feasts. Thus for instance with us *white* is used on Corpus Christi and on the feasts of Confessors, but in Paris *red* is used for the former and *green* for the latter, and in Autun the color is *yellow*. In the Ambrosian

1 Apoc. vii, 13, 15. 2 De Sacro Altaris Mysterio Lib. I. c. lvx. 3 Exod. xxviii, 5.

Church the *red* is used on the feast of the Circumcision, when we use the *white*. *Violet* is used on the Sundays of Lent down to Palm Sunday, as is the custom with us, but on the ferial days she uses *black*. On Palm Sunday and during Holy Week, except Good Friday, *red* is employed, we, however, use *violet*. On the feasts of the Holy Innocents and Corpus Christi she uses *red* whereas we employ *violet* on the former, and *white* on the latter day. These, however are differences of no great importance, and since they do not imply any serious obstacle, the Church, who tries to make herself all to all, allows all to carry out their peculiar rites.

In the Roman Liturgy only *white*, *red*, *violet*, *green* and *black* can be used. These colors are prescribed by the eighteenth Rubric of the Roman Missal: *Paramenta Altaris, Celebrantis, et Ministrorum debent esse coloris convenientis Officio et Missae diei, secundum usum Romanae Ecclesiae: quae quinque coloribus uti consuevit, Albo, Rubeo, Viridi, Violaceo, et Nigro.*

Paramenta altaris. This rubric supposes that the Mass which is celebrated is in conformity with the office of the day. Should the Mass not agree with the office, as is the case when votive Masses or Masses for the dead are celebrated, the question may arise, whether the *parmenta altaris* must agree with Mass or with the office. Cavalieri[1] says that in *low* Masses they should agree in color with the office, but the vestments of the celebrant with the Mass. In *solemn* Masses, both the *paramenta* and vestments should agree in color with the Mass, which is also the case on November 2, Commemoration of the Poor Souls, when at all Masses black must be used, except at the altar at which the Mass of the Octave of All Saints is celebrated, and when on that day the *Missa pro Pace* is sung during Forty Hours Devotion; in the former case *white* is used, and in the latter *violet.*

With regard to the cover of the Tabernacle, it should agree in color with the vestments, or at least white should be employed. *Black* can never be used, but *violet* should be employed in its stead.

Celebrantis. This has reference to the maniple, stole, chasuble, chalice veil and burse only. Thus the cincture may or may not be of the same color. This supposes, however, that the priest is celebrating Mass in his own church or in churches celebrating the same feast. Should he celebrate in another church in which the office, and consequently the Mass, is different from his own, this rubric cannot be applied. For such case the following general rules must

1 Tom. iii, dec. 79, n. 8.

be observed. If both offices are *duplex*, or of a rite that excludes *votive Masses*, and of the same color, this color must, of course, be used, but he must celebrate the Mass which is conformable to his own office. If both offices are *duplex*, or of a rite that excludes *votive Masses*, but of different colors, the Mass and color of vestments must be conformable to the office of the church in which he is celebrating.

If a priest's office is a *duplex* and that of the church in which he is celebrating is a *semi-duplex*, he is obliged to celebrate Mass according to his own office.

If a priest's office is a *semi-duplex* and that of the church in which he is celebrating is a *duplex* and both offices demand the same color, he may celebrate the Mass conformable to his own office or to the office of the church, or select a votive Mass of this color. When both offices are of a rite that admits *votive Masses*, any votive Mass or a Mass *de Requie* may be celebrated, and the corresponding color must be used.

Debent. This word implies a precept and not merely a counsel. St. Pius V. ordained that the Mass must be celebrated *juxta ritum, modum ac normam* of the missal which he published. The Bull by which this is prescribed is found at the beginning of every Roman Missal. And the S. C. of Rites on November 12, 1831, prescribes, *ut servetur strictim Rubrica quoad Colorem Paramentorum.* There is one exception, namely, in case vestments of the prescribed color cannot be obtained. For according to St. Liguori it is better to celebrate Mass, *secluso scandalo*, without observing the rubric with regard to color, than to omit the Holy Sacrifice when the color cannot be had.[1]

Coloris convenientis Officio et Missae. These words exclude vestments of various colors, or of colors not included in the XVIII. Rubric, viz: white, red, green, violet, and black. Hence vestments of divers colors in which no color predominates cannot be used. Should, however, one color predominate it can be used for that color only, yet Cavalieri notes, "*Parce adhibendus est istiusmodi ornatus.*"[2]

WHITE.

Whatever is striking or beautiful in nature, or noble and excellent in the order of grace seems to be symbolized by this color. Among the elements, water (*nitida*), among the planets, the moon (*nivea*),

1 De Euch. n. 378, dub. 5. 2 Tom. iii, dec. 79, n. 7.

among the faculties, eloquence (*eloquii nitor*), among virtues, chastity (*candida*), among gems, the diamond (*lucidus*), and among ages, infancy (*lactea*), are indicated by it. Prosperity and fortune are designated by it. Hence among the ancients bright days and brilliant gems were always considered signs of future happiness. Victory and triumph were equally betokened by it. Thus we find the angels announcing the triumph of the Risen Lord clothed in a white garments, and the victorious Romans returning from their battles were vested in white robes. Moreover, it is everywhere considered a mark of innocence and purity, and for this reason the Church vests the newly-baptized with this color. Hence the word *Candidatus* for those who aspire to any office or position. Among the ancients they presented themselves in white *togas* to indicate their integrity and probity, thereby to commend themselves to the favor of the classes when soliciting the votes of the electors. It is not surprising, therefore, that on feasts which are indicative of glory and triumph, peace and joy, innocence and purity, the Church should make use of this color.

In the XVIII. Rubric of the Missal, after having noticed that only the above-mentioned five colors should be used, she prescribed *white* for the following festivals: From the Vespers of the *Vigil of Christmas* to the end of the Octave of the *Epiphany*, except on the feasts of martyrs. On *Christmas* to express the beauty of the new-born King, the splendor of the Father,[1] and the True Light which enlighteneth every man that comes into this world,[2] who, as the Son of God, comes to celebrate His nuptials with human nature. It is at the same time expressive of the spotless purity of His Virgin Mother, the joy which the Angels proclaimed to the world, and the cleanness of heart with which we ought to approach the divine manger. On the *Epiphany*, on which day for several centuries the Nativity of our Divine Saviour was celebrated, to commemorate the joy of the Magi from the East, who, under the guidance of a bright star, were led to the abode of the divine Infant.

During this cycle the feast of the Circumcision, which commemorates the first shedding of blood, occurs. We should expect that *red* would be used, which seems to be more indicative of this mystery than *white*. Liturgists generally account for the apparent anomaly, that this feast is not so much in honor of the Circumcision as it is to celebrate the Octave of the Nativity and the Maternity of Mary,

1 Hebr. i, 3. 2 John i, 9.

with whom the prayers, antiphons and responses are mostly concerned. A more suitable reason, however, might be alleged. This first shedding of blood was not an immolation, but rather a preparation for the great sacrifice to be consummated on the altar of the Cross. For a similar reason the Church uses *red* on the feasts of the martyrdom of her children, which is changed into *white*, as a sign of joy and gladness on the day of the finding or translation of their sacred relics.

On the feast of the *Holy Name* "because," according to St. Bernard, "the name of Jesus is that bright light by which God has enlightened us and has called us unto His admirable light."[1] On *Maundy-Thursday*, on account of the blessing of Holy Chrism, which has for its object the cleansing of souls, as well as to commemorate the washing of the feet of the Apostles by our Lord, and to express the cleanness of heart with which we ought to approach the august Sacrament of the Altar, which was instituted on that day. Probably, also, on account of the color of the garments with which Christ was clothed at the Last Supper.

From *Holy Saturday* to the *Vigil* of *Pentecost* in memory of the glorious resurrection and ascension of Christ, who, in this season's services is called the Light of the World, which knows neither spot nor shadow. The mysteries celebrated during these days, moreover, above all others produce in a faithful soul sentiments of joy and purity. It has reference also to the Angel who announced the Risen Lord to the women. His countenance was as lightning, St. Matthew relates, and his raiment as snow.[2] The two men also who addressed the Apostles when a bright cloud received Our Lord out of their sight, were robed in white garments.[3]

On the feast of the *Blessed Trinity*. Because God is Light and in Him there is no darkness.[4] He is sanctity and majesty itself of which white is most expressive. Moreover, just as white is the principle of all color, so also God is the principle of all beings. Again in all their manifestations the three Divine Persons seem to vindicate for themselves this color. Thus Daniel saw the Father, whose robes were white as snow and whose hair was like clean wool.[5] St. John saw the Son of Man, whose hair was white as wool and as snow.[6] The Holy Ghost descended upon Christ in the form of a white dove.[7]

On the feast of *Corpus Christi*. White, being indicative of grandeur

1 Fourth lesson of this Feast. 2 xxviii, 3. 3 Acts i, 9. 4 John i, 5.
5 vii, 9. 6 Apoc. i, 13. 7 Luke iii, 22.

and solemnity, it is appropriately used on this greatest of all solemnities in the ecclesiastical year. Probably also on account of the whiteness of the species of the bread and the purity of Him who has become in this sacrament the Bread of Life for man.

On the festival of the *Transfiguration*, because in this mystery the face of Christ did shine as the sun; and His garments became white as snow,[1] when speaking to Moses and Elias.

On the feasts of the *Blessed Vigin*. On account of the immaculate purity of the Mother of God, whom as the prototype of all purity, St. Anslem says,[2] it behooved to possess that purity which could be second only to that of the Divinity, purity itself. Hence in the Canticle of Canticles she is compared to those beings, which of their very nature are indicative of cleanness, beauty and purity. She is called a lily, a white dove, a pure fountain, a tower of ivory, and the morning star.

On the feasts of the *Holy Angels*, who are always described in the Sacred Books as being vested in white robes, which are admirably suited to their dignity, their office and their nature. For white is indicative of comeliness and purity, glory and dignity, as well as of the joy they proclaim in their missions to fallen man. St. Sophronius calls them mirrors of the Divinity and images of the Divine Beauty.[3] When the holy Virgin Richmundis, who had been favored with visions of the Angels, was asked to describe them, she answered, that they had a human form, a virginal countenance, their cheeks were like roses and the remainder of their form was covered with robes whiter than snow.[4]

On the feast of *St. John the Baptist*, because as the Angel had foretold many would rejoice at his birth. No color, however, expresses joy and gladness so well as white. As we have seen, this is also the color peculiar to the Angels. Although St. John by nature was human, yet by his office and grace he was an Angel. "For this is the one of whom it is written; I shall send my Angel who will prepare my way before thee."[5] This color being also an index of purity is most appropriately used on his day, since he enjoyed above all the grace of being sanctified in his mother's womb.

On the principal festival of *St. John the Evangelist*, indicative of

1 Matthew xvii, 2.

2 De Conceptu Virginali. Chap. xviii, Migne, Patr. Lat. Vol. clvii, Col. 451.

3 Enconium Archang. et Ang., Migne, Patr. Gr., Vol. xxxvii, Col. 3315.

4 And. du Saussay, Panoplia Clericalis, Lut. Paris, Cramoisy, 1649. Pars. ii, Lib. iv. p. 579.

5 Matth. xi, 10.

his virginal purity, who on account of his chastity was so especially beloved by our Lord, that He commended to his charge His virgin Mother.

On both festivals of the *Chair of St. Peter.* Formerly the episcopal thrones were ornamented with white hangings to designate not only the purity of doctrine, but also the dignity and authority of their occupants, the Bishops of the Church. It is not surprising, therefore, that on the days commemorative of the Chair, whose occupant had been made the pillar and foundation of all truth by Christ, and whose dignity and authority is the principle of all power, the Church should use this color.

On the festival of *St. Peter's Chains*, because having been liberated from his chains, he went forth from the darkness of his prison and was led by the Angel from death to freedom.

On the feast of *St. Paul*, because he was changed from Saul into Paul, from a wolf into a lamb, from a persecutor into a faithful preacher, from a child of anger into a vessel of election and grace, and from darkness to light.

On the feast of *All Saints*, to indicate the ineffable glory and happiness of those chosen ones who are clothed in white robes and whose habitation is enlightened by the glory of God. There is no night or darkness there, for the Lamb is the lamp thereof.[1]

On the feasts of *Pontiffs* and *Confessors* expressive of the purity of their lives, the sincerity of their faith and the crown of glory with which they have been rewarded. On the feasts of *Doctors*, because according to the prophecy of Daniel, "The learned shall shine as the brightness of the firmament; and they that instruct many to justice as stars for all eternity."[2]

On the feasts of *Virgins* and *Neither Virgins nor Martyrs.* St. Chrysologus says that Virgins and Angels are of the same kindred. *Angelis cognata Virginitas,*[3] and St. Cyril of Jerusalem asserts *Virgines Angeli in terra ambulantes.*[4] It is not singular, therefore, that she should use white for both. White, moreover, symbolizes chastity which makes the Virgin. Why she should use white on the feasts of those that are not virgins, is, because she considers rather the grace which they have received and the tears of penance, than the guilt of sin which was washed away by repentance and works of mortification.

1 Apoc. xxi, 23. 2 xii, 3.
3 Sermo CXLIII, Migne, Patr. Lat. vol. LII, col. 583.
4 Cat. XXII, Migne, Patr. Gr., vol. XXXIII, col. 767.

At the *Dedication* and *Consecration* of a *Church* or *Altar*. Probably on account of the analogy between the earthly and material and the spiritual and heavenly temple, of which, according to the Psalmist, holiness is a special character.[1] And the Altar signifies Christ, who is the essence of glory, purity, dignity and authority.

At the *Consecration* of the *Roman Pontiff*, on the *Anniversary of his Election* and *Coronation*, as well as on the day of a *Bishop's Election* and *Consecration*, to designate their authority and dignity, and the purity of doctrine and discipline, which, above all others ought to reside in them.

In the *Nuptial Mass* as an index of the purity and integrity of the bride. For the same reasons as noted above the same color is used during the Octave and in the votive Masses of said feasts.

RED.

Red is no less symbolical of objects both in nature and in the order of grace than *white*. Among the elements, fire (*flammeus*), among the planets, Mars (*sanguineus*), among the signs of the Zodiac, Leo (*ardens*), among ages, youth (*ignea*), among flowers, the rose (*rubens*) and among virtues, modesty (*rubescens*) are characterized by it. Hence St. Gregory Nazianzen remarks that: *Decor unicus in mulieribus est amabilis, bonus rubor, scilicet pudor.*[2] And no less beautifully does the Spouse in the Canticle of Canticles take occasion of the red lips and cheeks of his bride to recommend her beauty and purity: "Thy lips are as a scarlet lace; thy cheeks are as a piece of pomegranate."[3] Even among the pagans a suffused countenance was looked upon as a mark of innocence. Thus Diogenes took occasion of the blush on the face of a young student to attest the purity of his soul: *Macte fili, hujusmodi est enim ingenuae virtutis tinctura.*

It is also, at least in Sacred Scriptures, an index of sin and vice. Hence Isaias promises forgiveness on repentance, even though our sins should be as red as scarlet;[4] and probably for this reason our Saviour allowed Himself to be clothed in scarlet and white garments, and blood and water flowed from His sacred side, by the former to represent the enormity of our crimes, and by the latter His own innocence, by which we were to be pardoned. For although Christ is the Just One, on which account white, which is

1 Ps. xcii, 5.
2 Poema xxix Adversus Mulieres. Migne, Patr. Lat., vol. xxxvii, col. 903.
3 iv, 3. 4 I, 15.

indicative of innocence and mercy, grace and glory, would be more appropriate, yet because He is also our Defender and Saviour, as a sign of the battles, trials, troubles and sufferings He was to undergo for our sake, He allowed Himself to be clothed with a red vesture. These same wars the Church, His representative, has had to wage ever since her institution, not only during the centuries of persecution, but also in her peaceful years. For St. Augustine remarks, that to appease the angry, to protect the just, to oppose the avaricious, and to humble the proud is no less a martyrdom than to shed one's blood.[1]

Again, as in the Old Testament, red was a symbol of the bloody sacrifices and the fire upon which the offerings of the faithful were burned,[2] so the Church appropriately uses this color on festivals that have connection with the sacrifice of the cross, and which are expressive of the fire of love which the Paraclete came to enkindle in the hearts of the faithful, by which the martyrs were encouraged to imitate their Divine Model. They, like true warriors, filled with youthful ardor, veritable lions, modestly depending upon the divine assistance, went forth to meet their enemies and to valiantly fight the battles of their Master, and having achieved a victory they are crowned with wreaths of everlasting glory.

Red is used during the *Octave of Pentecost*, to commemorate the descent upon the Apostles of the Holy Ghost, who, in a rushing wind, under the form of fiery tongues, rested upon them when they were assembled in the upper room at Jerusalem, the birthplace of the Church. On the feasts of the *Holy Cross* and the *Precious Blood*, in memory of the priceless drops shed for our redemption on that infamous gibbet.

On the feast of the *Beheading of St. John the Baptist*, in honor of the precursor of Our Lord, who shed his blood for duty's sake and justice. On the feasts of the *Apostles* to commemorate the martyrdom and triumph of these glorious princes of the Church. On the feasts of *Martyrs*, who in times of persecution, after cruel tortures and sufferings, laid down their lives for the true faith. It is used also during the octaves of these feasts, and in their votive Masses for the same reasons.

On the *Octave of the Holy Innocents*, because it was only after the resurrection of Our Lord that the glorious title of Martyrs could be applied to them. And when the feast itself falls on a *Sunday* which is commemorative of Christ's resurrection.

1 Serm. Cl. de Tempore. 2 Num. xix, 3.

In the Mass *pro eligendo Summo Pontifice*, because the Mass of the Holy Ghost, who is the *Spiritus ardoris, fons vivus, ignis, charitas*, of which this color is symbolical, is celebrated.

GREEN.

Innocent III. remarks that *green* is a color *medius inter albedinem et nigredinem et ruborem.* Hence the Church uses this color on those days which have no festive character, and at the same time are not indicative of penance or affliction. Such days in the ecclesiastical year are the Sundays and Ferials which do not occur during the octaves of great feasts, during the penitential seasons or during the glorious Paschal cycle. Above all other virtues this color is symbolical of the second theological virtue, hope. For just as green is a color between white and red, so hope is between faith and charity, the former of which is symbolized by white, the latter by red. St. John seems to allude to this, when in the Apocalypse he says, that there was around the throne, which according to interpreters signifies the mercy of God, a rainbow like an emerald[1] which betokened hope ; for all our hope of salvation is centered in the mercy of God. Hence, Quarti infers, that to signify that we are wayfarers and strangers in the world, the Church uses this color to exhort us to exercise this virtue more frequently during these days.

This color is used from the *Octave of the Epiphany to Septuagesima* and from the *Octave of Pentecost* to the first *Sunday in Advent*, except Trinity Sunday, the Sundays within octaves, the Ember days and vigils of feasts. All the prayers during these seasons seem to be directed to increase our hope. They beg that the grace of God may flourish in our hearts, that the love of virtue and justice may never grow cold, but rather increase, that the love of purity and hatred of sin may always reside in our breasts and that true devotion might be fostered. For only by exercising these virtues can we reasonably hope for eternal salvation.

VIOLET.

Violet, palish blue or livid color is universally acknowledged to be indicative of modesty, humility and temperance, the roots of true penance. The Church uses this color during the seasons set aside for mortification and fasting, and on days which are dedicated in a special manner to prayer, petition and supplication.

[1] iv, 4.

The rubric demands this color from the *first Sunday of Advent* to the Mass of the *Vigil of Christmas* indicative of the tears and ardor with which the Church awaits the arrival of her Spouse. She thereby unites herself with the Israelites of old, who, clothed in sack-cloth and ashes, yearned for the first coming of the Messias. She thereby signifies the sadness which ought to fill our hearts for past sins, as well as the works of penance whereby we ought to prepare ourselves for His second coming in the hearts of men. She lastly thereby alludes to His final coming as Judge of the living and the dead, and desires to put us in mind of that day of terror and wrath.

From *Septuagesima* to the Mass of *Holy Saturday* and on the *Ember days*. Because they are seasons of penance, fasting and mortification, during which our vices and evil propensities are to be curbed, our flesh is to be purified, our soul is to be drawn from earthly affairs and directed to those of heaven. For just as purple is a combination of white, red and black colors, so by mortification of the flesh, which is represented by violet the whiteness of innocence is restored and the fervor of charity is increased after the filth of sin has been washed away.

During the *Prophecies* before Mass on *Holy Saturday* and on the *Vigil of Pentecost*, because they are expressive of the desires of better things, and necessarily include sadness ; for "Hope that is deferred afflicteth the soul"[1] and because to these prophecies prayers are added, which beg for tears of true compunction and orrow and ask for mercy.

During the *Litanies* on the feast of *St. Mark* and on the *Rogation days* and in *Processions*, which were introduced as services of public expiation. On these days the faithful are to devote themselves to penance to appease the anger of Almighty God, and thus avert calamities of every kind.

On the feast of the *Holy Innocents*, to express the lamentations of the mothers who beheld their babes cruelly butchered by Herod's soldiers. *Red* vestments would be too expressive of that stream of infant blood, which excludes all consolation for the mothers, whereas joyous *white* would ill accord with their inconsolable sorrow. She therefore vests in violet, the symbol of grief and affliction.

On Palm Sunday, to express the kingly dignity of Christ, who was received in Jerusalem with royal pomp and ceremony. In

1 Prov. xiii, 12.

Masses of the *Passion*, to commemorate the purple vestment with which Christ was clothed by Pilate, and the blood and water that flowed from His Sacred Side.

In Masses *pro quacunque necessitate, etc.*, because they are celebrated on occasions of sorrow, affliction and penance.

At the *blessing* of *Candles*, *Palms* and *Ashes*, to express the power of the Church over the demons, who are dispelled by the exorcisms pronounced in blessing the objects.

BLACK.

Black, being the negation of color, is peculiarly expressive of darkness. In the Sacred Scriptures misfortunes of every kind are frequently designated by darkness. Hence this color became symbolical of evil and adversity, both physical and spiritual.[1]

It is for this reason that down to the XIII. century it was used during seasons of affliction and penance. But since sin, the only true misfortune in the spiritual life, does not make us absolutely impervious to the light of grace, this color was changed into violet, which, though sombre, is not altogether lightless. Thus black was retained in the Liturgy only on Good Friday, and in the services of the dead as symbolical of our entrance into the darkness of death.

S. L. E.

ARE THE KNIGHTS OF PYTHIAS A FORBIDDEN SOCIETY FOR CATHOLICS?

BEFORE approaching the question it may be well to state that from 1850 until several years after the proclamation of the third Plenary Council, the *Odd Fellows* and *Sons of Temperance* were considered as included in the censure of the Church. The *Knights of Pythias*, when first organized, were also looked upon as under censure. During my service in the Diocese of Richmond until 1881, and after that date in the Diocese of Natchez, the sacraments and Christian burial were denied to Catholics belonging to any of these three secret societies. Within the last four or five

1 Theodore *Lector* relates that Acacius, Patriarch of Constantinople, had the altar and his throne draped with black cloth to show his grief at the edict of Basiliscus against the Synod of Chalcedon. *Historia. Eccles.* Paris. P. Le Petit, 1673, p. 556.

years it has been asserted that the Bulla "Apostolicae Sedis" had freed the two first named and all similar societies from the condemnation of the Church, on the plea that they were not specially mentioned in said Bulla. The Bulla dates from the year 1869, yet, to my knowledge, the above interpretation was never advanced by any American canonist for at least seventeen or eighteen years after its publication. Konings, in all the editions of his Moral Theology, and Sabetti, in the editions issued before the Boston conference of 1890, in explaining the Bulla, concluded that the *Odd Fellows*, *Sons of Temperance* and *Fenians* were condemned. It was also asserted in recent years that Cardinal Franzelin, who presided over the meetings of the American prelates called to Rome for the preliminaries of the third Plenary Council, had interpreted the Bulla as not including the above mentioned societies. No *official* recognition, however, has been given to whatever the Cardinal may have said. If it deserved such recognition, why do the official acts of the council fail to mention it? The following documents, which were used in the preparation of the decrees of the third Plenary Council, and which speak of secret societies are silent regarding this interpretation.

1st. "Capita proposita et examinata in collationibus, quas coram nonnullis Emis. Card. S. Congr. de Prop. Fide ad praeparandum futurum Concilium Plenarium habuerunt Rmi. Archiepiscopi et Episcopi Foed. Statuum Am. Septi. Romae congregati, cap. ix."

2d. "Relatio collationum quas Romae coram S. C. de Prop. Fide Praefecto habuerunt Archiepiscopi pluresque Episcopi Stat. Foed. Am. 1883, cap. ix."

3d. "Schema Decretorum Concilii Plenarii Baltimorensis Tertii, p. 73."

None of the prelates present at the conferences at Rome, so far as I know, thought it necessary to mention Cardinal Franzelin's words on the subject; nor was any allusion to them made either in the committee rooms, or in the private or public sessions of the council, or in the decrees of the council itself. At the council no one ever expressed a doubt as to the condemnation of the *Odd Fellows* and *Sons of Temperance*, and yet the Bulla "Apostolicae Sedis" was already fifteen years old. The Boston conference of archbishops was reported somewhat inexact, and the St. Louis conference, November 1891, declared "that the rules of the third Plenary Council regarding societies be adhered to, the resolutions of the Boston conference to be explained as not having altered these rules." The

Odd Fellows and *Sons of Temperance* were held condemned before, during and after the third Plenary Council. The inexact report of the Boston conference cannot be held as proof to the contrary, since the St. Louis conference desires them to be explained according to the rules of the third Plenary Council; and unless Rome or the assembled archbishops give a precise decision to the contrary, these societies should be held as forbidden.

We now come to the *Knights of Pythias.* The third Plenary Council of Baltimore, has laid down general rules, according to which it is to be determined whether a society be lawful or unlawful, forbidden or dangerous. It is in the light of these laws that we shall have to consider the *Knights of Pythias.*

1st. The Council No. 247 decrees "a society, if it enjoins a secret to be so kept, as not to allow that it be made manifest to the authority of the Church, is to be numbered among the forbidden societies, and the members are to be deprived of sacramental absolution until they recede from it, or at least seriously promise to recede at once. And as the right and duty to enquire is incumbent on the bishops, every society which refuses its secrets to be made known to the Ordinary lawfully inquiring therein, may be supposed to refuse such knowledge to the authority of the Church." Let us apply thisr ule.

The following is a compendium of the ceremonial at the reception of a candidate.

The members in masks are clothed in black robes; loud talk or heavy walking must be avoided; the candidate is dressed in a white robe and his eyes are blindfolded; the outer guard is commanded not to converse with him in a frivolous manner, but with grave solemnity. He is asked whether he believes in a Supreme Being; *absolute* obedience is expected of him and he takes the oath to keep secret *forever*, all he may hear or be instructed in *hereafter* regarding the mysteries of the order. He is made to kneel down by the side of a coffin, containing sometimes a skeleton; he places his hand on the Bible, members cover him with their lances as a warning of what may happen should he fail to keep the oath. The oath of secrecy refers to things present and things in the *future*, and is as follows: "I, in the presence of these true and tried brethren, do most solemnly promise, declare and swear that I will *never* reveal to the day of my death and will keep secret all the mysteries which I have been, or may be hereafter instructed in." He declares the same about passwords, etc., and finishes "so help me God," and in token of sincerity he must kiss the Bible. Some members pre-

tend that the ceremonies of the order mean nothing ; if this be so, then the ceremonies are simply a blasphemous mockery of God, abusing the sacredness of an oath, and of the Holy Bible. But all the ceremonies, preceding and following, clearly show that the order is in real earnest when it imposes this oath on the candidate. These quotations I have made from a ritual of the order lying before me.

The secrets are not allowed to be made manifest "except it be in a regular lodge or to an authorized officer of the order." I have on four or five different occasions asked Catholics, members of the order, to show me the ritual. I was refused ; their answer was that they were not allowed to do so. Our Chancellor addressed a note in my name to a high officer in town asking the favor of being supplied with a copy of the ritual of the *Knights of Pythias ;* or, should it not be in his power to do so, to point out a superior officer who could. He answered "I have no authority to supply Archbishop Janssens or any other person with a copy of the ritual of the Knights of Pythias, nor do I know of any person having such authority." He referred however to the Supreme Chancellor of the world. April 9, a registered letter indicating the legitimacy of the request, was directed to said officer, courteously asking him to send a copy to me for inspection. The "Supreme Chancellor of the world" kindly answered : "I would be pleased to be of any service to the Most Rev. F. Janssens, Archbishop of New Orleans, but no member of the Knights of Pythias has authority to disclose the contents of our Rituals, and the only manner in which cognizance of the Ritual can be taken by any person, is to make application for membership in a subordinate Lodge of the Order, receive the ranks and become a member in accordance with our laws and regulations."

The Knights of Pythias come under Decree 247 of the third Plenary Council. The order does not allow its secrets to be made manifest to the authority of the Church, *i. e.* to the Ordinary legitimately inquiring therein . "It is to be numbered among the forbidden societies and the members are to be deprived of sacramental absolution."

"Thou shalt not take the name of the Lord thy God in vain." An oath to be lawful should be ordered by lawful authority, be it civil or ecclesiastical, or at least for great and sufficient cause. By what authority does the chancellor or prelate of a Phythias Lodge assume the right to make a Catholic kneel down, kiss the Bible (most likely a Protestant one) and swear by God that he will keep secret things present and in the future till the day of his

death? Pythians, who calls themselves Catholics, dilate on the arbitrariness of the Church, which has her power and authority from Christ, the Son of God—and they kneel down and take an oath by order of a man who has no other power or authority over them but that which he assumes. In the initiation of the third rank the candidate calls God as witness that "he may suffer all the anguish and torments possible for man to suffer, if ever by word or sign he expose the secret work or ceremonies of the order." What an imprecation, degradation, and slavery?

The *oath* of secrecy, moreover, is *absolute*, without reserve or restriction; the *promise* of obedience is conditional. The candidate "promises to obey *all orders that may be given*, emanating from the Supreme etc. Lodge." He promises obedience as to things unknown, to commands of the future, to all orders that may be given, with the only proviso, a weak one forsooth, "so long as they do not conflict with my political or religious liberty." This is the formula of the third rank. I call it a weak proviso, for politics in these days seem to have thrown off the shackles of conscience, and it may be safely assumed that religion has no longer any restraining power over Catholics, who have proceeded to this third initiation, and who, as some have declared, would rather leave the Church than their Pythian Lodge.

There is a controlling power in this dark and dangerous society, called the Council of Ten, consisting of the King and his nine Counsellors. This Council is the Supreme Court "from whose decision there is no appeal, whose edicts once sent forth are established law." There is much talk of secret work, whatever it may be, and the ceremonies according to the ritual repeatedly mention Pluto, the pagan god of the infernal regions.

I leave it to others to judge whether the promise of obedience is one of *blind* obedience, and as such condemned by section 247 of the Plenary Council. I believe it is.

The Plenary Council, section 249, also condemns any society that has its own chaplain and its own rites and ceremonies. The Knights of Pythias are not satisfied with a chaplain, they aim higher; they have a prelate. He leads in prayer, and so might a father in his family. But he is the expounder of the Pythian religion and its mysteries the expounder of the emblem, symbol or skeleton of their "honored and revered Patron Saint Pythias." Mark the title "Patron Saint!" and placed, too, before the candidate as a model of charity, (there is no mention, of course, of the charity of our Blessed Lord);

he administers the Pythian oath and explains it; he presides at the ceremonies of this religion, and the order so insists on the services of its prelate at the death of members, that it threatens poor widows or relatives not to pay death-benefits unless the deceased member be buried with the prayers and ceremonies of this Pythian prelate.

If it be said that the ceremonies employed by the order of *Knights of Pythias* be not the form of a religion, why make a mockery of religion? But if they be such—and there is every appearance of it—Catholics should be allowed rather to join a Protestant religion, which works in the clear light of the day and does not bind a man's conscience with an abominable oath of secrecy and a promise of obedience.

The order of the K. of P. first weakens, then destroys the faith of Catholics; it substitutes the religion of man for the revealed religion of Christ; it ties a man with an iron chain of oath and obedience to an order, closely allied to the Free Masons; its chiefs are in good standing in the Masonic fraternity and use this order for a mere pretence by which to draw Catholics to the Lodge and away from the Church.

To the question: Are the *Knights of Pythias* a forbidden society for Catholics? there can be but one answer. According to the decrees of the third Plenary Council of Baltimore it is to be numbered among the forbidden societies and the members are to be deprived of sacramental absolution until they recede from it, or at least seriously promise to recede at once.

F. JANSSENS.
Archbishop of New Orleans.

A LAST WORD.

This article had been solicited and was in our hands before the decision of the Roman Commission appointed to examine into the compromise between the Catholic authorities in the archdiocese of St. Paul and the Minnesota Board of Public Schools was made known. The words *tolerari posse*, in so far as they exclude the adoption of the Faribault and Stillwater plans in other Catholic communities, implicitly condemn the theory which would seem to support or advocate any similar move on the part of Catholics. This practically puts an end to the controversy.

Since, however, there has been some misrepresentation, as if the criticisms which have appeared in our REVIEW were needlessly severe, we deem it a matter of prudence to place on record a brief summary of the principles involved in the past controversy, by which every impartial reader may convince himself of the true merits of the case. The Reverend Fr. Holaind was the first to call attention to the dangerous theory advocated by Dr. Bouquillon; it is but proper that he should say a word in conclusion, which will show how just and timely was his criticism. Such is the purpose of the following paper.—THE EDITOR.

THE title of this article is not of the writer's own choosing. On so momentous an issue as the educational question he cannot pretend to speak the last word. But, if the above heading does not imply a claim which, under the circumstances, would be presumptuous it conveys at least the earnest wish of the able editor of the AMERICAN ECCLESIASTICAL REVIEW that in the present number the controversy should be brought to an end. Various questions of hardly less importance than that of the schools claim the well filled pages of the monthly, and the attention of its readers need be directed to other points where Catholics—and above all the Catholic clergy—are to present a solid front against the common foe of their holy faith. Controversy, whatever its beneficial results may be, has reached its legitimate measure as soon as the arguments on both sides have been clearly and fully stated, and any further contest is likely to end in mere personal opposition.

The honor accorded us of closing the discussion in the ECCLESIASTICAL REVIEW is due probably to the fact that, after having dealt the first blow against a theory both dangerous and agressive, we retired from the field—not through any lack of confidence in our position; much less through any overweening self-assurance that our reply had settled the question, but because we found that men of greater weight had taken up the weapon in defence of parental authority. It seemed to us both unnecessary and unwise to press forward in the immediate struggle and thus perhaps hamper the movements of those whom we knew to be experienced and skilled in so just a warfare.

It may be asked, why then it was, that we "rushed" so to speak "into print with such breathless haste." The answer is simple enough. Dr. Bouquillon's pamphlet appeared but a few days before the proposed assembly of the Archbishops at St. Louis. It was not unlikely from what had been publicly stated that the meeting would give occasion for a discussion regarding Catholic schools with the

view of harmonizing the action of the hierarchy through the States. Dr. Bouquillon's plea was evidently in defence of State right. He claimed to have written at the request of his ecclesiastical superiors. It was to be supposed that such authority would exercise considerable influence upon the deliberations of the prelates who would be at least slow to condemn statements so well sustained whatever misgivings they might have as to their soundness when tested. In any case there was hardly time for them to formulate an answer supported by such criticism as could have weight with men of learning. When this fact was brought to our notice with a request to examine some of the assertions of Dr. Bouquillon which were, to say the least, novel, we felt it a duty to act without delay. There were evidently misstatements and erroneous inferences in the Doctor's argument, and if we were to point them out it was essential that it should be done at once, before the weight of authority could have biased the minds of those who had no reason to suspect the correctness of the learned Professor's principles or reasoning. Nor could we be charged with presumption in undertaking the task. It might be supposed that there were a number of men besides Dr. Bouquillon who had given their earnest consideration to the school problem and who were acquainted with the literature to which he appealed in support of his singular doctrine of State right. If our criticism did not contain a complete account of what might be said on the subject, it was nevertheless satisfactory insomuch as it called forth a very necessary explanation without obliging us to alter or withdraw any of our propositions in a subsequent pamphlet.

But there were many considerations which made it desirable to lose no time in replying to the perplexing question publicly asked and answered by Dr. Bouquillon's "Education ; to whom does it belong?" Not a few Catholics might be found who were already weary of the long aud costly struggle of supporting a parochial school, and who would be only too willing to cast the burden and responsibility of education upon the State if a plausible pretext could be found for doing so. On the other hand, we could not ignore the fact that there was and ever will be a host of men, unfriendly to our holy faith, anxious to weaken the hold which pastors have on their flocks, who would urge any measure by which the control of the school may be wrested from the Church. They speak of "advanced thought" and "true Americanism" as if either quality depended on the control of the State over the education of its citizens. Besides such worshippers of Leviathan we have to guard

against the large class of politicians who, if not directly hostile to the Catholic Church, professedly aim at centralization of civil power. Give them an opportunity to enter our schools and they will arrogate to themselves the right of criticizing, dictating and reforming, as if it were the essential prerogative of their position. And when this interference is resented by Catholics the elated State officials will be well pleased if they can appeal to authorities in our own ranks who teach that the State has an absolute right to educate. This fact has been glaringly illustrated in a recent case before the Courts of Ohio, where Dr. Bouquillon's pamphlet was repeatedly cited as evidence against the Catholic parish priest who wished to protect his school, which is entirely supported by private means, against the arbitrary and unnecessary interference of State officers.

No doubt Dr. Bouquillon in originating the recent controversy, did not contemplate any of the inferences which were deducible from his arguments; indeed he has eloquently protested against them. But the fact stands, nevertheless, that others found in his statements the weapons which could, at any time, be used against the parochial school system.

As the controversy is to cease for the present, we may be allowed to summarize the differences which have lead to it. To show that ours was not a wanton attack and with what reason we took exception to the statements of Dr. Bouquillon, we shall place the objectionable propositions of his pamphlet by the side of those held and taught by Catholic theologians of unquestionably superior rank. We owe it in justice to the author to say that he has subsequently explained and qualified certain of his previous statements; nevertheless they have gone before the public, and it will be difficult, if not impossible, to undo the harm which their teaching may have produced on the minds of those who were not aware of the errors contained in them, or who wish to make use of the doctrine for their own private ends hostile to the true interests of Catholicity.

Propositions in the Pamphlet of Dr. Bouquillon; "Education to whom does it belong?"	*Against which we maintain the following:*
1 "It must be admitted, as the larger number of theologians do admit, that the State has a right to educate. We say *special and proper* right: for there can be no question of a vague and general right. The	1 "The State is incompetent to educate, both in right and in fact. The right of parents over the education of their own offspring is a sacred right of the order of nature. It is derived from the divine law,

State as legislator and judge, has in virtue of this double capacity the right of imparting education."

(*First Pamphlet*, p. 11–12.)

and limited by the divine law alone." (*National Education and Parental Rights*, by Cardinal Manning, p. 35, Burns, Oates & Co., 1872.)*

* This admirable little pamphlet ought to be in the hands of every parent.

2 "Most assuredly I make no difference between the State Christian and the State non-Christian."

(*Rejoinder*, p. 11.)

"The sovereign political power of the State is everywhere the same." (*Ibid.* p. 12.)

2 An *ideal* State has everywhere the same essential *political* power, but a Christian ruler often receives from the Church delegated powers which affect spiritual or mixed matters: "Such rights do not by nature belong to the civil ruler, but are delegated by the ecclesiastical authority. . . . . Hence, civil laws in spiritual matters, either have no validity, or derive their validity from a higher power." (Suarez, *de Legibus*, L. iii, c. xi, 12, 10.)

3 "What the Church may do within the spiritual sphere, and in view of the spiritual welfare, that the State may do, within the temporal sphere, and in view of the temporal good."

3 "The authority of the Church in the spiritual sphere is much greater in intensity and in extent, than the authority of the State in the temporal sphere. . . . The end of the Church is the spiritual welfare of every single individual member as well as that of the whole ecclesiastical body; the end of the State is the temporal welfare of the whole society *quatalis*." (Bp. Messmer, AMERICAN ECCLESIASTICAL REVIEW, *April*, p. 293.)†

† We indorse every line of this remarkable article.

4 "Authority over education is the right of watching over, controlling and directing education."

(*First Pamphlet*, p. 21.)

"The question is about schools of human science founded by individuals, families, associations. . .

4 "We have affirmed that the education of Christian children cannot belong to the jurisdiction of the civil power." (Card. Manning, *op. cit.* p. 35.) "A civil power rejecting all religion from its public action, and excluding it from its popular education, and

We affirm that the State has authority over education. This authority is included in that general authority with which the State is invested for promoting the public good, for guaranteeing to each man his rights, for preventing abuses." (*Ibid.* p. 21, 23.)

5 "If the State may coerce parents who neglect the education of their children, so also may it determine a minimum of instruction and make it obligatory."

(*First Pamphlet*, p. 26.)

"If the State may exact on the part of teachers evidences of capability, on the part of the children a minimum of instruction, if it may punish negligent parents, it follows that it may also prescribe the teaching of this or that branch, the knowledge of which, considering the circumstances, is deemed necessary to the majority of the citizens." (*Ibid.* p. 28.)

nevertheless meddling with teachers, schools and books, becomes the worst of social tyrannies, the tyranny of bureaus and pedants." (*Ibid.* p. 19.) "This claim of the State is equivalent to a State supremacy over conscience." (*Ibid.* p. 20.) "In such a system the State has not only got rid of sacerdotalism, but has usurped the parental rights of the people." (*Ibid.* p. 19.)

"But the State, even if it had the right, has no power for such an enterprise. It has jurisdiction over the body but none over the soul." (*Ibid.* p. 39.) "As the Church cannot surrender to any power on earth, the formation of its own children, *so it cannot surrender to any the direction of its own schools.*" (*Ibid.* p. 35.) (Italics ours.)

5 "We readily grant the State full power to promote secular knowledge . . . . also the right to compel parents, *if need be*, to educate children and to take the place of the parents in the fulfillment of this duty *in certain cases*, but we absolutely deny that it has the right to determine a minimum of instruction and make it obligatory, and to exact that minimum by the way of prevention and of general precept; or that it has the right to examine the teachers, and to prescribe a uniform method and standard for any schools not its own." (Bishop Messmer, AMERICAN ECCLESIASTICAL REVIEW, *February*, p. 109.)

"In virtue of the natural law, parents cannot in justice be directly compelled to send their children to an elementary school; they may, however, be compelled

accidentally in certain individual cases." (Costa Rossetti, *thesis*, 176.) "The direct object of instruction is the perfection of the individual, but individual goods do not come directly within the jurisdiction of the civil power." (*Ibid. thes.* 175, *Dem.* 3-4.) "Compulsory education has been not unjustly regarded by some as *intellectual socialism and communism.*" (*Ibid. thes.* 175, *corol.* 3, p. 745.) "The jurisdiction of the courts in the education of children is a mere accident of the case. The liberty and the rights of the poor are equally sacred. They descend from the same divine laws. They may be touched only in the case of proved neglect; and that, not more to protect the rights of society than to protect the rights of the child." (Card. Manning, *loco cit.* p. 37-38.)

Such are, we deem it, the main points of difference. Any attempt to reconcile the statements under the two separate columns might call for an acknowledgment of good will and love of peace, but no logic short of the Hegelian could convert the thesis into the antithesis. To those who have glibly pronounced the whole dispute a question of "tweedledum and tweedledee" we recommend that they ask their good sense whether any legislator or statesman or pastor who adopts Dr. Bouquillon's maxims as here stated in his words could consistently act out the principles of Costa Rossetti, Bishop Messmer or Cardinal Manning as set forth in the corresponding column, likewise in their own clear words.

To defend these authorities is needless. If anything be wanting to show how fully they disagree with the objectionable statements referred to, we have sufficient material in the previous contributions to the controversy, notably in Fr. James Conway's learned and conscientious study. Since its publication Dr. Bouquillon has written on the same subject in the *Educational Review* (April, 1892): but his paper contained nothing new unless the rather harsh and unmerited strictures upon Dr. John A. Mooney whose admirable scholarship and gentlemanly character place him above such treatment.

Before concluding these remarks, we must brush aside some irrelevant questions which have diverted attention from the main issues.

Is our plea in favor of independent Catholic education an attack on the public schools?—Not at all, we did not find fault with the State for erecting schools where they were needed, we merely said that it had on its hands a bad bargain. This is the case with any person physical or moral, where duties are assumed which cannot be fully discharged. In a school, *education* should be given, but where religion is excluded, *instruction* only can be imparted. "Those who are only taught in secular instruction are not educated," says Cardinal Manning, "a system of national education not based on Christianity is an imposture. It is not education, it cannot educate the people. Call it national instruction if they will; but in the name of Christianity and also of truth, let it not be called education." (National Education, p. 11[1]). However the State not being able to give education in its full sense, attempts to impart instruction. The result is that education is "shallow and fragmentary, and often proves a curse instead of a blessing," but this the State cannot help. If non-Catholic parents are satisfied with this shallow and fragmentary education, we have nothing to say; we certainly do not wish to interfere with their parental rights. Where nothing better can be obtained, we cannot blame parents for trying to get their children thus instructed, provided they take care to supply what is wanted, and counteract, as far as possible, the dangerous influence of a teaching which must needs be irreligious, that is in a negative sense.

But the same cannot be said of Catholic parents who having at hand efficient Catholic schools prefer to give their children a shallow and fragmentary education. They are not shorn of their parental rights by the Church, but having once admitted the paramount authority of the Church, they cannot consistently spurn her guidance in the exercise of these rights. On this point let us quote the Right Reverend Bishop Kean. We take the quotation from his answer to Dr. Mead, who wanted a penalty to be imposed by law on the parish priests who refused absolution to the kind of Catholics who prefer State to parochial schools. These are the words of the eminent prelate:

"Christians believe that the Christian influence, the Christian spirit, ought to run as an integral element through the whole school-life of the child, as I tried to unfold and explain this morning.

1 On this subject we strongly advise the reading of a valuable pamphlet by the Rev. Thos. Jefferson Jenkins: Christian schools, Murphy & Co., 1889.

Christians therefore believe that it is the bounden duty of Christian parents to give such an education to their children. Christians therefore believe that any Christian parent who has the opportunity to give his child such an instruction, and will not do it, does wrong. Christians believe that any parent who deliberately does wrong to the life, the character, or the soul of his child, is no fit person to receive holy communion. If a Catholic parent had the opportunity to give his child Christian education, and would not do it, *the Catholic Church would consider herself guilty of sacrilege if she gave that person holy communion.*"[1] (Italics ours.)

This doctrine does not preclude the possibility of an agreement between Church and parents on the one hand and the State on the other. We object to the State claiming *as a special and proper right* the control of education, but not to its helping the parents, exercising authority delegated by the parents or by the Church, or acting *loco parentis*, when the natural guardians of the child are either unable or unwilling to fulfill their sacred duty. But whenever contracts are made between parties whose respective might is so unequally matched, great caution is needed. A partnership between a lamb and a lion is seldom to the advantage of the former : the lion, even when good-natured, is likely to take a lion's share. Yet an agreement, or at least a *modus vivendi*, may sometimes become advisable, provided that it can be attained without a sacrifice of principle.

One word more.—Some time ago, when any one stood up for individual or parental rights, he was saluted with the titles of, obcurantist, obstructionist, or relic of the XIIIth century; now the favorite cry is Cahenslyite, or neo-Cahensylite. These neologisms are made to do duty for arguments, they are only solemn jokes. Hon. L. Montgomery, Mr. Condé Pallen, Judge Dunne, or Dr. Mooney are not likely to favor the plans which Mr. Cahensly failed to make acceptable even to his own countrymen. Another prominent champion of parochial schools, Dr. M. Walsh comes from the Island of Saints which gave us his Grace of St. Paul, and the Right Reverend Rector of the Catholic university. Dr. Walsh is, we believe, a relation of the illustrious Archbishop of Dublin.—Cahenslyism need not be apprehended from these.

With regard to the author of "The Parent First," whilst he admires the sterling qualities of the German race, just as he acknow-

1 Denominational schools, a discussion at the National Educational Association meeting Nashvill, Tenn., July, 1882.

ledges the merits of Dr. Bouquillon's noble work the "Theologia Fundamentalis," yet he may be permitted to say that he is entirely free from Cahenslyism. Although for many years an American citizen, he has neither forgotten his native France, nor the fact that the German armies treated that country somewhat roughly. Could the thing be done without injustice and without bloodshed, he would not be sorry to see the compliment returned.—No Cahenslyism there; in fact, Cahenslyism is a worn out piece of stage property.

For the ECCLESIASTICAL REVIEW the controversy is then at an end, but this does not mean that the subject matter is exhausted. Far from it! This complex business of education touches on many vexatious problems which may later be discussed without causing the least unpleasantness. Let us mention some of them *obiter*. *First.*—By what rules are we to be guided amid the conflict af rights, chiefly when they belong to different orders? *Second.*—What change did the all-important fact of the Incarnation produce in the functions and duties of the mere ethical State, viz: The State as regarded from the point of national reason alone? *Third.*—What are the exact boundary lines between individual rights, family rights, and State rights? These and other similar questions might be discussed with profit, but we must allow the smoke of the battle to pass away. When the atmosphere shall have become completely clear, we may find our late opponent ready to fight on the same side with us, a consummation devoutly to be wished.

R. J. HOLAIND, S. J.

CONFERENCES.

CATHOLIC BRIDESMAIDS IN PROTESTANT CHURCHES.

Qu. Lehmkuhl, Vol. I, No. 295, states that as long as communication in a false rite is absent, it is not sinful to go to Protestant churches, etc. I have been asked several times by young ladies whether they could conscientiously act as bridesmaids at fashionable weddings in Protestant churches where it was quite certain that their names would be published as having participated in the ceremony. My personal opinion is that it is not lawful for them to act in such capacity, as they make up part of the function. On one or two occasions, where serious difficulties would have arisen if the Catholic party had not acted as bridesmaid, I have ruled that if the Catholic party did not act as the first bridesmaid or witness to the marriage, that her presence was merely a mark of honor, and could not be construed as participation in the ceremony. Will you kindly give me your opinion on the question?

Resp. The statement of P. Lehmkuhl cited above is endorsed by the common opinion of Catholic Theologians. The expression "licet," however, is wisely restricted, so as to show that, if the marriage-service in a Protestant church be of a distinctly *religious* character assistance at it would not be lawful. This can rarely be said of the modern sociable wedding among non-Catholics who do not recognize the sacramental character of the marriage contract. The fact that weddings are usually ratified in a church is due partially to a traditional instinct which retains the solemnity of a sacred function for an act regarded merely as a grave, social and civil contract. Those who act on such occasions as bridesmaids are looked upon as fulfilling an office of particular friendship and esteem. They are parties to a solemn contract and in no wise supposed to accept the religious convictions of the minister who acts as the official witness to the contract. In this sense P. Sabetti, discussing the subject in the ECCLESIASTICAL REVIEW (See *Casus moralis*, Vol. II, 447 of the REVIEW), says of the assistance as first bridesmaid at a Protestant marriage ceremony: "apud nos reputatur ut merum officium civile et signum amicitiae . . . siquidem illae ad tale munus seligi solent quae ex una parte sunt ad illud implendum aptiores ratione aetatis et civilis conditionis, et ex alia majori amicitia et strictiori vinculo benevolentiae feruntur erga sponsam."

It can not therefore be said that it is unlawful to assist in such cases at a non-Catholic marriage, especially when a refusal to do so would be justly deemed a violation of such urbanities as every member of a mixed society owes to the other, creating misunderstanding and ill feeling.

Nevertheless, when called on to give a practical decision in such cases, which must be judged upon their *individual* merits, it is wise to keep in mind that there are circumstances which would render the act plainly unlawful.

First, there are instances where a distinctly *religious* coloring is given to the marriage service either on account of the pious proclivities of the parties to be married or those of the functionary who acts as minister.

Secondly, there may be particular reasons for apprehending scandal, as, for example, in a place almost exclusively Catholic, or where there is a strong sectarian feeling between different parties. Scandal which arises from narrowness of judgment or is merely pharisaical can be undone by a prudent word from the altar or pulpit. In most cases the whole matter becomes a question of judgment, unless we have some definite diocesan or local law to guide us. The main ground upon which prudent judgment fortifies itself is the fact that the ultimate purpose of every law and rule, divine or ecclesiastical, is to procure the *salvation* of souls.

THE VOTIVE MASS ON THE FIRST FRIDAY OF THE MONTH.

Qu. By privilege granted some time ago, in 1890, I think, it is permissible to celebrate a votive Mass of the Sacred Heart after the fashion of a solemn votive with Gloria and Credo in those churches where there are pious exercises in honor of the Sacred Heart on the morning of the First Friday. Does this privilege require that the Mass be sung in order that the votive Mass may be said on a double feast of the second class?

Resp. The answer to the question may be found in Volume II, p. 404, of the REVIEW. The Decree of June 28, 1889, simply states: "In iis vero Ecclesiis et Oratoriis, ubi feria VI, quæ prima unoquoque in mense occurrit, peculiaria exercitia pietatis in honorem Divini Cordis, approbante loci Ordinario, mane peragentur, Beatissimus Pater indulsit, ut hisce exercitiis addi valeat Missa votiva de Sacro Corde Jesu; dummodo in illam diem non incidat aliquod Festum Domini, aut Duplex primæ classis, vel Feria, Vigilia, Octava ex privilegiatis: de cetero servatis rubricis."

As there is no limitation of the word *missa*, we may infer that a Low Mass suffices to make the privilege available.

MATRIMONIUM CORAM MINISTELLO.

Qu. I. Do Catholics who contract marriage before a sectarian minister incur a censure, or is it merely that the Bishop reserves to himself the power of absolving for the purpose of restricting the occurrence of the practice?

II. Has a confessor the right of absolving, without special faculty, in cases where the nuptial ceremony before the minister was merely an *attempted* marriage owing to a previous marriage still binding or the existence of any other impediment which would render the attempted marriage invalid?

Resp. Yes, the reservation in the above case implies also a *censure*, as is evident from the words of the third Plenary Council of Baltimore (Tit. IV, 127), which decrees: Catholicos qui coram ministro cujuscumque sectae acatholicae matrimonium *contraxerint* vel *attentaverint* . . . *excommunicationem incurrere* Episcopo reservatam.

The same decree answers the second question, namely, whether the censure is incurred also in case of an *attempted* marriage which is in itself invalid. The word "*attentaverint*" sufficiently shows that it is.

The question has sometimes been mooted whether the Council speaks here only of marriages in which *both* parties are Catholics, so as to exclude from the censure persons who contract *mixed* marriages. P. Nilles, in his commentary on the third Plenary Council, adverting to this doubt, thinks that it includes Catholics who contract marriage with members of non-Catholic sects. "Ad Catholicos solemniter conjungentes nuptias cum haereticis ea excommunicatio spectare videtur, quae lata est in Catholicos qui coram ministro cujuscumque sectae acatholicae contraxerint vel attentaverint." (*Commentar.* pars II, p. 187.)

ANALECTA.

CHANGES IN THE INSTRUCTIO S. CONGREGATIONIS DE PROPAGANDA FIDE CIRCA CAUSAS CLERICORUM.

Under the title "Instructio S. C. de Propag. Fide 1883 de modo servando in cognoscendis et definiendis causis criminalibus et disciplinaribus clericorum in Foederatis Statibus Americae Septentrionalis" the Acta Sanctae Sedis (Febr. 1892 pp. 385-390) bring the text of the Instructio *Cum magnopere,* contained in the Appendix of the III. Plenary Council of Baltimore (pp. 287-292).

It is important, however, to notice that there are several changes introduced into the text of the *Instructio as now published,* which have some practical bearing upon Canon Law in the United States. We give the sections of the Document which read different from those contained in the Decreta of the Baltimore Council, referring to the former text in the foot notes.

XXVII. Inquisitus, ubi ex his noverit quae in actis contra ipsum relata sunt, ad ea respondere potest, ac si velit, utetur jure defensionis a se ipso[1] peragendae.

XXX. Qua die causa proponetur, inquisito fiet facultas defensionem suam per alium sacerdotem suo nomine peragendi.[2]

XXXII. Defenso debitis sub cautelis in Cancellaria Curiae processum ejusque summarium inspiciet, ut reum tueatur; ac defensionem scripto *exhibere poterit.*[3]

XXXIII. Processus ejusque summarium ad procuratorem fiscalem mittitur, ut officio suo fungi possit ; dein ad Ordinarium remittitur, qui ubi in plenam causae cognitionem devenerit, diem constituet, in qua ejus discussio ac decisio locum habeat, idque inquisito significari curet.

N. B. There is a considerable difference here from the former text which requires that the Procurator fiscalis should formulate his conclusions upon the summary process and forward them to the Advocate of the accused so that he may, if he wish, reply to them in writing. The section in the Baltimore edition of the Instruction reads:

Processus ejusque summarium ad procuratorem fiscalem mittitur, ut officio suo fungi possit. *Postquam procurator fiscalis suas conclusiones ediderit, easdem defensori rei communicandae sunt ut ad easdem si placuerit in scriptis respondeat ;* tum omnia ad ordinarium remittuntur qui, ubi in plenam causae cognitionem devenerit, diem constituet in qua sententia dicenda sit.

N. B.—It will be noticed that, according to the new form, the case may be discussed before the ordinary, before he pronounces sentence.

XXXIV. Praestituta die causa coram Episcopo vel Vicario generali, praesenti procuratore fiscali, defensore et Cancellario, proponitur.

1 The former text has here inserted the words *in scriptis.*

2 The original clause read : Qua die causa proponetur, inquisito fiet facultas defensionem suam per alium sacerdotem suo nomine *in scriptis exhibendi.*

3 Propositionem scripto *exhibebit.* Conc. Pl. Balt. III.

XXXV. Audito fisci procuratore, ac defensione rei, sententia pronunciatur, ejusque pars dispositiva Cancellario dictatur, expressa mentione facta, si damnationi sit locus, sanctionis canonicae quae contra imputatum applicatur.[1]

DE EXTENSIONE DECLARATIONIS BENEDICTINAE.[2]

ad loca Statuum Foederatorum, ubi viget Cap. Tametsi.

Pariter expostulavit Amplitudo Tua, ut Declaratio Benedicti XIV, pro Hollandia edita a° 1741 ad ea loca Statuum Foederatorum, ubi decretum *Tametsi* concilii Tridentini viget, et de quibus non constat, eandem fuisse extensam, extenderetur.

Supplicatio A. T. hoc modo se habet.

Beatissime Pater:

Archiepiscopi et Episcopi totius Americae Septemtrionalis Foederatae, in Concilio Plen. Balt. III. congregati, inter alias res, collatis consiliis, id etiam diligenter egerunt, ut ad liquidum deducerent, quibus in locis Statuum Foederatorum Americae Septemtrionalis decretum Tridentiuum *Tametsi* de matrimoniis clandestinis (Sep. 24, c. 1. de ref.) vigeat; et in quibus non vigeat. Re studiose indagata in hanc devenerunt sententiam:

Decretum *Tametsi* NON VIGET in sequentibus Provinciis ecclesiasticis scilicet: 1, *Baltimorensi;* 2, *Philadelphiensi;* 3, *Neo-Eboracensi;* 4, *Bostoniensi;* 5, *Oregonopolitana;* 6, *Milwaukiensi;* 7, *Cincinnatensi,* excepta dioecesi Vincennopolitana; 8, *S. Ludovici,* exceptis ipsa civitate S. Ludovici et quibusdam aliis locis ejusdem Archidioecesis mox nominandis; 9, *Chicagiensi,* exceptis aliquibus locis dioecesis Altonensis proxime citandis.

In ceteris vero locis eorumdem Statuum Foederatorum decretum *Tametsi* VIGERE CENSETUR, scilicet: 1, in tota Provincia Neo-Aurelianensi; 2, in Provincia S. Francisci, cum territorio Utah, excepta ea parte ejusdem territorii, quae jacet ad orientem fluminis Colorado; 3, in Provincia S. Fidei, excepta parte septemtrionali territorii Colorado; 4, in Dioecesi Vincennopolitana; 5, in civitate S. Ludovici, necnon in locis dictis S. Genovetae, S. Ferdinandi et S. Caroli Archidioecesis S. Ludovici; 6, in locis dictis Kaskaskia, Cahokia, French Village et Prairie du Rocher, dioecesis Altonensis.

Ejusdem Concilii Plen. Balt. III. Patres item consilia contulerunt ad determinandum, quasnam ad partes Americae Septemtrionalis Foederatae, in quibus decretum *Tametsi* viget, extensa fuerit *Declaratio Benedicti XIV,* a. 1741 pro Hollandia edita.

Ea de re Patres in hanc convenerunt sententiam:

Declaratio Benedictina *extensa fuit* 1, ad Provinciae Neo-Aurelianensis sequentes dioeceses, scilicet: Archidioecesim Neo-Aurelianensem, dioeceses Natchitochensem, Natchetensem, Petriculanam, Mobiliensem; 2, ad

1 These two sections were originally grouped under one, XXXIV, of the Baltimore Council, the words *audito fisci procuratore, ac defensione rei* are of importance. The former text reads: XXXIV. Praestituta die, ab Episcopo vel Vicario generali *praesente procuratore fiscali et defensore* sententia pronunciatur, ejusque pars dispositiva etc.

2 Conc. Pl. Balt. III, cap. CVII seq.

Provinciam S. Francisci cum territorio Utah; 3, ad dioecesim Vincennopolitanam Provinciae Cincinnatensis; 4, ad Archidioecesim S. Ludovic quoad partes in quibus viget decretum *Tametsi;* 5, ad loca Dioecesis Altonensis, in quibus idem Decretum obtinet.

Declaratio Benedictina *non extensa* fuit ad Provinciam S. Fidei. Quoad dioeceses vero S. Antonii, Galvestonensem, Brownsvillensem, quae pertinent ad Provinciam Neo-Aurelianensem, *res est dubia,* utrum necne declaratio Benedictina extensa fuerit. Quae cum ita sint, quoniuniformitas hac in re, omnibus in locis, in quibus viget Decretum *Tametsi* inducatur, nullusque relinquatur ambigendi locus, visum est Patribus Concilii Plen. Balt. III. Beatitudini Tuae *supplicare*, ut suprema sua auctoritate benigne dignetur *Declarationem a Benedicto XIV*, pro Hollandia editam, *ad eas extendere partes* Americae Septemtrionalis Foederatae, in quibus viget decretum *Tametsi, de quibusque constat eandem declarationem hactenus non fuisse extensam;* uti *et ad omnia alia loca, de quibus dubium movetur*, aut in posterum moveri possit, utrum necne eadem Declaratio jam entensa fuerit.

Beatitudinis Tuae

Servus humillimus

Jacobus Gibbons,

Archiep. Balt., Deleg. Apost.

Porro hae petitiones ad *Congregationem S. O.* pro examine remissae sunt. Emi. vero Universales Inquisitores re mature perpensa, die 25 Nov. 1885 reposuerunt:

Ad I. Supplicandum SSmo pro gratia juxta preces.[1]

Ad II. Supplicandum SSmo pro extensione ad dioeceses S. Antonii, Galvestonensem et ad Vicariatum Apostolicum Brownsvillensem tantum.

Sanctitas vero Sua, cui haec omnia eadem die relata sunt, Patrum Concilii Plen. Balt. III precibus. Juxta S. Congregationis sententiam benigne annuere dignata est.

Amplitudinis Tuae,

Uti Frater addictissimus

R. P. D. JACOBO GIBBONS, *Archiepo. Baltimorensi.*

JOANNES CARD. SIMEONI, *Praefectus.*
† D. Archiep Tyr, *Secr.*
(Romae 31 Decembris 1885.)

FORMULA BENEDICTIONIS.

ET IMPOSITIONIS SCAPULARIS CAERULEI IN HONOREM CONCEPTIONIS BEATAE MARIAE VIRG. IMMACULATAE.

Sacerdos stola alba indutus dicit:

V. Adjutorium nostrum, etc.
R. Qui fecit, etc.
V. Dominus Vobiscum.
R. Et cum spiritu, etc.

Oremus. Domine Jesu Christe qui tegimen nostrae mortalitatis induere dignatus es, tuae largitatis clementiam humiliter imploramus, ut hoc genus

1 Hoc non pertinet ad hoc punctum, sed ad festorum reductionem, de qua in eodem Responso sermo est. Cfr. C. Pl. Balt. III., p. CV.

vestimenti, quod in honorem et memoriam Conceptionis B. Mariae Virginis Immaculatae, nec non ut illo induti exorent in hominum pravorum morum reformationem institutum fuit, bene † dicere digneris, ut hic famulus tuus qui eo usus fuerit (*vel* haec famula tua quae eo usa fuerit ; *si plures suscepturi sunt dicatur*: hi famuli tui qui eo usi fuerint, *vel* hae famulae tuae quae eo usae fuerint), eadem Beata Maria Virgine intercedente, te quoque induere mereatur (*vel* mereantur). Qui vivis et regnas in saecula saeculorum.—R. Amen.

Postea sacerdos aspergit scapulare aqua benedicta, deinde illud imponit dicens:

Accipe frater (*vel* soror) scapulare Conceptionis Beatae Mariae Virginis Immaculatae, ut, ea intercedente, veterem hominem exutus (*vel* exuta) et ab omni peccatorum inquinamento mundatus (*vel* mundata), ipsum preferas sine macula et ad vitam pervenias sempiternam. Per Christum Dominum nostrum.—R. Amen.

Deinde subjungit:

Et Ego ex facultate mihi concessa recipio te (*vel* vos) ad participationem omnium bonorum spiritualium, quae in Clericorum Regularium Congregatione ex gratia Dei fiunt et quae per Sanctae Sedis Apostolicae privilegium concessa sunt. In nomine Patris et Filii et Spiritus sancti.—R. Amen.

AD JUBILAEUM EPISCOPALE SUMMI PONTIFICIS.

Indulgentiae concessae Christi fidelibus occasione Jubilaei episcopalis SSmi, Patris Leonis XIII.

BEATISSIME PATER:—Commissio centralis, Romae constituta, ut debito honore celebrentur solemnia jubilaei episcopalis S. Vestrae, humiliter provoluta ad osculum S. Pedis, haec quae sequuntur exponit :

Una simul cum operibus constitutis ad faustum celebrandum eventum, promotum fuit etiam pium opus orationis, de Emi Cardinalis Vicarii consensu. In programmate, ad id evulgando, proponuntur Fidelibus sequentia pietatis exercitia.

1. Celebratio s. Missae qualibet Dominica, a die 19 Februarii, 1892, ad diem 19 Feb. 1893 cum communione fidelium, ssmi Rosarii recitatione, brevi sermone, addita aliqua precatione pro Summo Pontifice, et benedictione SSmi Sacramenti in Ecclesiis designandis a respectivis Ordinariis.

2. Cummunio, aut sanctae Missae, quibus adsistant fideles utriusque sexus.

3. Recitatio sanctissimi Rosarii, aut privatim, aut in commune, praecipue apud domesticos lares.

4. Visitationes ad SSmum Sacramentum, tempore praesertim, quo publicae exponitur venerationi.

Quamobrem eadem commissio humiliter exorat Sanctitatem Vestram, ut adnectere dignetur praedictis pietatis exercitiis sequentes Indulgentias :

1. Indulgentias partiales: *a.*—septem annorum totidemque quadragenarum ab illis lucrandas qui devote et corde contrito adfuerint functioni hebdomadali, de qua agitur sub n. 1. *b.*—tercentum dierum pro quolibet, ex tribus pietatis exercitiis, de quibus agitur sub n. 2, 3, 4.

2. Indulgentiam plenariam primo die, quo locum habebit praefata functio

sub n. 1; dummodo fideles qui illi adfuerint vere poenitentes, confessi sacram synaxim susceperint.

Finis praefatorum piorum operum ille est quem sibi commissio praestituit, nemp: 1.—Incolumitas SS. Dni Nostri Patris, et S. Sedis exaltatio. 2.—Bonus exitus incoeptorum et solemnitatum Jubilaei. 3.—Triumphus et propagatio S. Ecclesiae.

SS. D. N. Leo PP. XIII in Aud. habita die 16 Jan. 1892 ab infrascripto Secretario S. C. Indulgentiis Sacrisque Reliquiis praepositae, universis Christifidelibus pietatis opera peracturis, prout in precibus exponitur, petitas Indulgentias, etiam animabus igne Purgatorii petentis, applicabiles, benigne concessit, servatis de jure servandis. Praesenti valituro absque ulla Brevis expeditione.

Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria ejusdem S. Congnis die 16 Jan. 1892.

J. CARD. D'ANNIBALE, *Praef.*

L. † S. † AL. ARCHIEP. NICOP, *Secretarius.*

INTERPRETATIO CONSTIT. "APOSTOLICAE SEDIS."

Ex S. Cong. Inquisitionis.

Super Interpretatione aliquorum Articulorum Const. Apostolicae Sedis.

S. R. et U. Inquisitioni sequentia dubia proposita fuerunt:

I. Utrum scienter legentes publicationes periodicas in fasciculos ligitas, habentes auctorem haereticum et haeresim propugnantes, excommunicationem incurrant, de qua Bulla Apostolicae Sedis 12 Octobris, 1869, in excom. Romano Pontifici speciali modo reservatis art. 2?

II. Utrum per acta a S. Sede Apostolica profecta designentur tantum acta quae immediate a S. Pontifice proficiscuntur, an etiam quae mediate a SS. RR. Congregationibus proveniunt?

III. Utrum absolventes complicem in re turpi cum ignorantia crassa et supina hanc excommunicationem incurrant an non?

IV. Utrum colligentes eleemosynas majoris pretii pro missis, si eas celebrari faciunt in eodem loco ubi collegerunt, pro minori pretio, hanc censuram incurrant, nec ne?

V. Utrum clericus in sacris constitus, vel regularis, aut monialis, si praeter impedimentum voti solemnis castitatis alia habeat impedimenta ex. gr. affinitatis, consanguinitatis, hanc censuram incurrant, an non?

VI. Quoad absolutionem censurarum specialiter reservatarum in articulo vel periculo mortis dubitatur: utrum infirmus si convalescit et onus non adimplet se praesentandi Superiori, in eamdem excommunicationem reincidat, an non?

Feria IV die 13 Januarii, 1892.

In Congregatione Generali S. Rom. et Univ. Inquisitionis habita coram Emis et Rmis DD. S. R. E. Cardinalibus Generalibus Inquisitoribus propositis suprascriptis dubiis, ac praehabito voto DD. Consultorum, iidem Emi ac Rmi DD. rescribi mandarunt:

Ad I. Affirmative. Ad II. Negative ad 1. partem; affirmative ad 2. Ad III. In casu, incurrere. Ad IV. Affirmative ad 1 partem; negative ad 2.

Ad V. Incurrere. Ad VI. Detur Decretum fer. IV, 19 Augusti, 1891, super dubiis quae sequuntur :

1st. An obligatio standi mandatis Ecclesiae a Bulla Apostolicae Sedis imposita sit sub poena reincidentiae, vel non ?

2d. An obligatio standi mandatis Ecclesiae in sensu Bullae Apostolicae Sedis idem sonet ac obligatio se sistendi eoram S. Pontifice, vel an ab illa debeat distingui ?

Responsum : Ad I. Affirmative ad 1 partem ; negative ad 2. Ad 2. Obligationem standi mandatis ecclesiae importare onus sive per se sive per confessarium ad S. Pontificem recurrendi.

Feria autem V. die 14 Januarii, 1892, facta de his omnibus per R. P. Adsessorem, S. O. Sanctissimo D. N. Leoni, PP. XIII relatione, Sanctitas Sua resolutiones Emorum PP. adprobavit et confirmavit.

Ex Cancellaria, S. O., die 16 Januarii, 1892.

Jos. Mancini, *S. Rom. et Univ. Inq. Notarius.*

A NEW INDULT,

For the Confraternities of Christian Mothers, Canonically connected with the Pittsburgh Archconfraternity.

Beatissime Pater :—Hodiernus Moderator Provinciae Min. Cap. Pennsylvanicae in Statibus Americae Foedaratis, ad pedes S. V. humillime provolutus, quo Sodales Archiconfraternitatis Matrum Christianarum in ecclesia parochiali S. Augustini Min. Cap. Civitatis ac Dioeceseos Pittsburgensis, per Rescriptum S. C. de Prop Fide diei 16 Jan. 1881 rite erecttae, ac deinde Sacris Indulgentiis ditatae magis ac magis in incoepta salutifera semita inoblectentur, novas iterum a Benignitate Apostolica summis precibus efflagitat gratias, videlicet :

Indulgentiam plenariam (defunctis applicabilem) omnibus Sodalibus praefatae Archiconfraternitatis, quae rite expiatae ac Sacra Synaxi refectae, respectivam ecclesiam parochialem visitaverint ibique ad mentem S. V. pie oraverint, in Festo B. M. V. Perdolentis, quae, sub hoc vocabulo patrona est principalis praedictae Sodalitatis—item in Festo S. Rosae Limanae Virg., ejusdem Sodalitatis patronae secundariae—necnon in Festo Angelorum Custodum, qui pariter in secundarios Sodalitatis patronos selecti sunt.

Placeat insuper S. V., quod eas Indulgentias (prout pro aliis eidem Sodalitati elargitis benigne concessum est), diebus festis ut supra adsignatis, etiam, in casu legitimi impedimenti, Dominica immediate insequenti, lucrifacere possint ac valeant. Qua de gratia.

Ex Audientia SSmi. habita die 13 Martii 1892. SSmus. Dominus Noster Leo Divina Providentia PP. XIII, referente me infrascripto S. Cong. de Propaganda Fide Secretario, benigne adnuere dignatus est pro gratia in omnibus juxta petita.

Datum Romae ex Aedibus dictae S. Cong. die et anno ut supra.

Ignatius, *Archiep. Tamiathen, Secretarius.*

For information about the Archconfraternity and aggregation to it address the Rev Rector of St. Augustine's Church, Pittsburgh, Pa.

BOOK REVIEW.

EXPLANATIO CRITICA EDITIONIS BREVIARII ROMANI, quae a S. Rituum Congreg. uti typica declarata est. Studio et Opera Georgii Schober, C. SS. R.— Ratisbonæ, Neo Eboraci et Cincinn. Frid. Pustet., MDCCCXCI.

The Canonical Office daily recited by all the Catholic clergy is one of the oldest monuments of the christian faith. It is a form of prayer which attests the belief of the Apostolic age. St. Damasus, with the aid of St. Jerome, first divided the hours. Gregory the Great and Gregory VII. did much to perfect the method of canonical prayer without introducing any considerable changes. Successive Pontiffs made additions and corrections. Still, as up to the Council of Trent, or rather up to the invention of the art of printing, the canonical books had to be copied by hand, mistakes easily occurred, either through oversight, lack of judgment, or presumption of transcribers, who sometimes omitted, changed, added, accordingly as their limited knowledge suggested. As one copy often had to serve an entire community for the public daily service it easily happened that mistakes which could not be detected without comparing the new text with the original, clung to the memory and were thus perpetuated. It became afterwards a question of prudence whether changes should be introduced, which, though they favored accuracy, were apt to create confusion. For the same reason we find that to this day some of the scriptural passages in the Breviary and Missal are different from the Vulgate text.

Where these differences were universal, so that one reading was adopted everywhere, though it might not be the most perfect, no difficulty would be felt in preserving the devotional and doctrinal integrity of the liturgical service. But there were parts in which the readings of separate editions tracing different sources were at variance with each other. This was a hinderance to uniformity in the public liturgy. Some decided reforms were made during the XVIth and XVIIth centuries, especially by Urban VIII., but it was not until Leo XIII. ordered a "typical edition", that those lesser, yet often insidious defects, which had been previously passed over, were removed.

Chiefly instrumental in this work has been P. Schober. His work has been done from a strictly critical point of view and was afterwards subjected to the examination and approval of the S. Congregation. The difficulty of the task will be in some measure understood when we remember that the learned Redemptorist examined more than eighty different editions of the Breviary, and that he compared carefully the excerpta with the original sources whence they were taken, such as the authentic texts of the S. Scripture and the Fathers. In the work before us he gives these sources, the reasons of the various changes, the decisions of the S. Congregations

where a previously received text was to be retained and the doubts which had to be solved by authority. Occasionally we find a change seemingly unimportant, yet which the critic deems justly imperative. Such is, *e. gr.*, the accent on the word *Theotócos* which in nearly every Breviary is given and read *Theótocos*. The former means *Deipara*, the latter *Ex Deo natus*. It is evident that the difference in accentuation imports a difference of meaning which in the latter case is not only ungrammatical but heretical as it applies to the Blessed Virgin Mary. (18 Dec. Expectatio Partus B. V. M. p. 289.)

The cleric anxious, as is meet, about the accurate recitation of the divine office will find this work of great assistance to him. It also contains an introduction in which the excellence and history of the Roman Breviary is set forth with much erudition.

THE REASONABLENESS OF THE PRACTICES OF THE CATHOLIC CHURCH. By Rev. J. J. Burke.—Benziger Bros., 1892.

Some time ago the author published a brief and attractively written compend entitled "The Reasonableness of the Ceremonies of the Catholic Church." The present booklet, containing little over fifty pages, treats in a similar and familiar way of the subjects which every true Catholic knows and practices, yet which few only comprehend in a manner which renders their worship not only intelligent and a means of saving grace but attractive and sanctifying. Vespers and Benediction—the Sacraments—Familiar Devotions—Feasts—The Marriage Tie—Celibacy, these and a host of other points of Catholic doctrine and practice form a series of healthy instructions which need only be repeated from the altar or read by the faithful to do the work of the Good Shepherd among the flock.

THE RELATIONS OF THE CHURCH TO SOCIETY. Theological Essays by Edmund J. O'Reilly, S. J. Edited with a biographical notice by Matthew Russell, S. J.—John Hodges: London, 1892.

The first of the essays here collected in book form was published nearly twenty years ago in the *Irish Monthly* If they were timely then, they are even more so now; for it is true of writers like Fr. O'Reilly that they see not only the good and evil in the society which surrounds them, but they observe above all the tendencies of their age, and thus they are enabled to project the results of presently active elements and can suggest the remedies which a future generation will perchance stand in need of in order to relieve itself of certain evils. The questions which our author treats define the position of the Catholic Church, the Clergy, the Sovereign Pontiff, towards the world, its intellectual formation and moral regeneration. Authority, legislation, executive power, rights and duties of the clergy, politics, liberty of conscience, such are among others the vital points discussed. They all touch the eternal basis of natural law and the limits of revealed truth. Within this sphere society constructs its varying forms—

all to be measured by the given radius and the arc that bounds or touches them. The arguments throughout are free from that peculiar dogmatism which has become so offensive to the modern conscience and which rather injures than aids a good cause in our day. Fr. O'Reilly's method impresses one by its reasonableness, by the frankness with which he approaches and exposes the weak side of a strong argument. By this process he gains our confidence; we feel that truth rightly understood is its own best apology. A fair example of this will be found in the three chapters on the "Pope's Temporal Power," which we only refrain from analyzing here because we hope for a further occasion to bring this work to the attention of our readers.

We owe thanks to the publisher for the altogether superior style in which he has issued this and several other monumental works in the series of the Catholic Standard Library.

CHRISTIAN ANTHROPOLOGY. By Rev. John Thein, pastor of St. John's Church, Liverpool, O., with an introduction by Prof. Chas. G. Herbermann, Ph. D., LL. D. —New York: Benziger Bros., 1892, 8v., pp. 576.

There are golden words of fraternal suggestion in the preface to this book which it were well if every priest, who is called to deal with the reading man of the world in these days, would treasure up. "Difficulties, arguments on a new discovery, on scientific phenomena, against revealed truth, present themselves sooner or later to every priest in the exercise of his ministry; they are propagated in books with high-sounding titles, in cheap and popular reviews and magazines; by swarms of demi-savants, or even by children who frequent the schools; they may come up at any moment, perhaps unconsciously, in the bosom of Christian families or even in a lesson of the Catechism. Nowadays the cleric who knows only his dogmatic and moral theology may be surprised and confounded by objections formulated in entirely new language, supported by pretended fact or by a discovery wrongly interpreted. If a priest is ignorant or little acquainted with the weapons and methods modern men of science make use of to break down and destroy the Christian religion, he must not be astonished that his theology, his scholastic methods of argumentation, are not always sufficient to remove the uncertainty of the victim of pseudo-scientific fascination, who comes to him with his doubts and his cruel anxieties. The ordinary Christian may perhaps be able to rest content without inquiry and study; he may hold fast in simplicity and in faith to the teaching of his Church, and may not suffer himself to be shaken in his belief by all the objections of human science; but deliberate ignorance would be sinful in a theologian and priest and worthy of blame in one who wishes to be considered a man of education."

The points of assault by the infidel scientist and rationalistic critic are mainly those which centre round the creation, origin, early history of man; and the difficulties which they here raise are such as can be settled not by *a priori* reasoning, but by careful study of sources and facts. Fr. Thein

has done a service as well to his clerical brethren, who have not time to follow up many of the recent phases of materialistic science, and to study their true inwardness, as well as to the layman who hears at his daily work and reads in his magazine and newspaper the glittering generalities of so-called science (which endanger the brightness of faith), by seeking out the real basis of quite a large number of the prevailing scientific theories and exposing their contents in the light of true fact and principle, in such wise that his reader may with comparative ease assimilate their truths and reject their errors.

Beginning with a study of the origin of life and its development, he exposes the errors and weakness of Darwinism and Monism, especially as they concern man's origin. He institutes an extensive comparison between man and the lower animals, treats of man's primitive state, the antiquity of the human race, in the light of Biblical and profane chronology and of geology, dwells at some length on the unity of the human species, on the deluge as known from the Bible and racial traditions, and as viewed by geology, analyzes man's component elements from a scriptural and rational standpoint, and closes with the proofs of the soul's immortality furnished by the Bible, the consent of the human race, and natural reason. The reader who is familiar with Reusch's *Bible and Nature* will see that the present work covers about the same ground as does the second volume of the German professor, but he will notice that Fr. Thein has made good use of more recent kindred literature, European as well as American. On the whole, the work shows widely extended reading of all kind of matter connected with its theme, and the result is set forth in a thoroughly critical light. We have neither time nor space here to discuss any of its weighty subjects, though we hope to return on one or more of them in a future number.

In the meantime we recommend it warmly to our readers as giving in moderate compass and easy, attractive form a wealth of information on subjects which infidel science has made its principal battle-ground in its assault against the truths of philosophy and revelation. There is no book, we believe, in English from a Catholic pen, which can form so fitting a completion to Dr. Molloy's *Geology and Revelation* by supplying the Anthropological section, which the gifted Maynooth professor has not as yet given to the public.

SOME LIES AND ERRORS OF HISTORY, By Rev. Reuben Parsons, D.D. Author of "Studies in Church History." Reprinted from the "Ave Maria."—Notre Dame, Indiana. Office of the "Ave Maria," 1892.

To readers, familiar with the abundant resources of foreign Catholic literature, which warn the student of history against the false impressions gathered from partisan (although chiefly popular) expositions of historical facts in connection with the Catholic Church, it must have been long ago a matter of regret that we should have no work like Barthélemy's *Erreurs et Mensonges Historiques* or the more comprehensive German *Geschichts-*

luegen. These works, as a whole, cannot be well translated into English because they appeal largely to facts of a distinctly national character and refer as documentary evidence mostly to writings either unknown or inaccessible to the English student. Some of our magazines have engaged in the laudable task of supplying their readers periodically with original and well-sustained refutations of popular historic errors. Still these articles fall short of the good which might be done by such work if presented in handy book form.

In these days of omnivorous reading and inquisitiveness we are often confronted with statements of history which seem to imply inconsistency on the part of the Church in the past. People go to see "Richelieu" on the stage; they find the traditional interpretation given by Bulwer and others to the character of the great statesman who was also a churchman, and they are puzzled, even if their sense of reverence for the priesthood is not lessened, at the freedom—half a lover's half a guardian's—of the Cardinal, or at the undisguised weakness and mock asceticism of Friar Joseph. Yet the facts are the very contrary of what is here indicated. Richelieu had not a trace of the weakness attributed to him towards his ward by the playwright. He thoroughly understood the dignity and the obligations of the priesthood. Some of the most beneficial reforms introduced among the clergy of France were due to his zeal for the honor of the Church and the glory of France. Though a nobleman well known to the Court he lived the life of a model Bishop at Luçon, a very poor diocese, where he got to know and associated with himself in his labor of ecclesiastical reform, the pious and learned capuchin, Friar Joseph, a man of noble instincts and self-denial who has been caricatured for the purpose of contrast but to the detriment of truth and morality.

Such questions, and others of a similar character, as for example, the "Divorce of Napoleon and Josephine," "The 'Orthodox' Russian and the Schismatic Greek Churches" etc, besides those ever freshly distorted facts about the Inquisition, Galileo, the Massacre of St. Bartholomew etc., are well treated in this small volume. It is needless to point out how much good such a book does in the hands of the laity especially the young if attention be directed to its existence by the clergy.

EXPLICACION DEL CATECISMO. Abreviado de la Doctrina Cristiana. Traducción según la séptima cdióine alemana de la Explicación del Pequeno Catecismo el R.P.Deharbe, S. J. por el Canónigo Dr. D. J. Schmitt, y adaptada al Catecismo Abreviado con las Modificaciones y Adiciones necesarias por Bernardo Augusto Thiel, Obispo de Costa-Rica. Con la Aprobación y Recomendación del R. Arzobispo de Granada. Segunda edición.—Friburgo de Brisgovia. B. Herder, 1891. St. Louis, Mo.

The method employed by the Very Rev. Canon Schmitt for helping Catechists in the duties of teaching Christian Doctrine, though not new,

is so good, that we wonder why text-books of this kind do not oftener find their way into our schools. The Right Rev. Senor Bernardo Augusto Thiel, Bishop of Costa-Rica, conscious of its merits, has made a translation of this work for the use of the people of his diocese; and it certainly deserves to be adopted by the Spanish speaking people of America. Mgr. Thiel has accomplished his praiseworthy task in a masterly manner, adapting the text to the necessities and national genius of his own flock. Here and there we notice original strokes of his pen, and throughout he has overcome the difficulty of sacrificing the beauties of rhetorical phrase to plain speech. There is also the tone and touch of tenderness with which a loving father instructs his children. In his version the Right Rev. author has adopted the orthography lately taught by the Spanish Academy in its Grammar and Dictionary, and the editors have taken pains in bringing out a very correct edition.

EUSEBIO GUITERAS.

QUATUOR ANTIPHONAE BEATAE MARIAE VIRGINIS, ad 4 voces inaequales compositae. By L. Bonvin, S. J. Op. 11. N. Y. J. Fisher & Bro.

We have in the fifteen octavo pages of this little work the four anthems of the B. V. M., for four mixed voices, as well as an alternate arrangement of the *Regina Coeli* for soprano, alto, tenor and organ. Written with somewhat intricate but withal effective and winning harmony, they leave the impression of a carefully executed and musically thoughtful harmonization. This supports, and includes in the melody, a graceful haunting of the Gregorian Chants, which present themselves plainly in the opening measures, and reässert themselves at short intervals with pleasant suggestiveness. The blending of the ancient and modern styles of musical thought will commend the *Antiphonae* to the attention of lovers of both schools of musical expression. The publisher deserves more than a word of praise for the clear and handsome typography. It is all that could be desired.

THE SEALED PACKET. A Story for Girls, by Marion J. Brunowe. Philadelphia: H. L. Kilner & Co.

Marion Brunowe has given us a number of sprightly and well-written stories. This one, her last, is, we believe, her best. It is a story for girls which Catholic teachers and parents will do well to place within reach of their wards. There is a remarkable naturalness in the writer's descriptions of home life which withal elevate the young heart to higher things and nobler aims than those of every-day life. We recommend it especially for the "Distribution" season.

BOOKS RECEIVED.

LE R. P. FELIX de la Compagnie de Jésus. Par Le Père Joseph Jenner de la même compagnie.—Paris: Téqui, Libraire éditeur, 85 rue de Rennes, 1892.

MEDITATIONS on the Principal Truths of Religion and the Hidden and Public Life of our Lord Jesus Christ. By the Most Rev. Dr. Kirby, Archb. of Ephesus, Rector of the Irish College at Rome.—New York, Cincinnati and Chicago: Benziger Bros. 1892.

PRANKS OF MODERN THOUGHT. A Critical Review of two Liberal Club Addresses. By J. U. Heinzle, S. J.—Buffalo, 1892.

JESUITEN FABELN, IV. Ein Beitrag zur Culturgeschichte. Bernhard Duhr, S. J.—Freiburg i. Br. B. Herder, 1892. St. Louis, Mo.

MANIFESTATION OF CONSCIENCE. A Commentary on the Decree "*Quemadmodum.*" From the French of Rev. Pie de Langogne, O. M. Cap.—Benziger Bros., 1892.

LETTERS OF ST. ALPHONSUS MARIE DE LIGUORI. From the Italian. Edited by Rev. Eugene Grimm, C. SS. R. General Correspondence, vol. II. Centenary Edit., vol. XIX.—Benziger Bros., 1892.

VISITS TO THE HOLY SACRAMENT of the Altar for every day of the month. Translat. by Aug. McGlory, C. S. F.—St. Louis: B. Herder, 1892.

POLITICAL ECONOMY. By Charles S. Devas. (Manuals of Cathol. Philosophy, Stonyhurst.)—Benziger Bros., 1892.

A MARTYR OF OUR OWN TIMES. Life of Rev. Just de Bretenières, Miss. Apostol. From the French of Rt. Rev. Mgr. D'Hulst. Edit. by V. Rev. J. R. Slattery.—Benziger Bros., 1892.

THE CATHOLIC HOME LIBRARY. The Bric-a-Brac Dealer.—Her Father's Right Hand.—Benziger Bros., 1892.

MY WATER-CURE as tested through more than thirty years. By Sebastian Kneipp, parish priest of Wörishofen (Bavaria). Translated from the thirtieth German edition by A. de F.—Will. Blackwood and Sons. Edinburgh and London, 1891.—Benziger Bros., New York.

THE APOLOGY FOR STATE OMNIPOTENCE in the matter of Education. By Dr. Bouquillon, examined by the Rt. Rev. J. De Concilio, D.D.—New York, 1892.